SEPTEMBER 1, 1961

THE UNITED CHURCH

OBSERVER

Homewo

Some Top Canadian Churchmen

A report on the Canadian Council of Churches

(See page 10)

Letters

More Co-ed Institutions

Dear Sir: . . . Without in any way detracting from the glowing account of the role that has been played through the years by the United Church college residence at St. John's, Nfld., as reported by Eleanor McKim in **The Observer** of June 1, I think it necessary to point out that one sentence can be clarified:

> This is probably the only co-educational residence in Canada apart from Indian Residential Schools.

Our "Institut francais evangelique de la Pointe-aux-Trembles" near Montreal, and St. John's Hall in Quebec City, both under the control of the Board of Home Missions, are co-educational institutions, both of them, especially the former, having very long traditions behind them.

(Rev.) W. Charles Pelletier.
Valleyfield, Que.

Study the Booklet

Dear Sir: . . . It is regrettable that you editorialized in the way you did over the question of church re-union, but perhaps even more regrettable that the Rev. William Collins, a young and inexperienced priest, should have elected himself a spokesman for the Anglican Communion on the subject and have been given such publicity.

Mr. Collins is, of course, free to sound off his views which may well be shared by many, but at a time when the new booklet **Growth in Understanding** is just beginning to be known, only confusion can grow from such utterances.

The whole subject of church re-union is so shrouded in ignorance on the part of both Anglicans and United Churchmen that the advice of Dr. Long and Bishop Snell ought to be taken by all very seriously, to study this booklet prayerfully and seriously during the coming winter, and leave the sounding off to people best qualified by knowledge, concern and charity.

Young Mr. Collins says that he can see re-union with the Church of Rome. He has better sight than anyone, or else a complete ignorance of the position of Rome in this matter, which is nothing short of complete submission of others and buying the whole mess of Roman dogma.

Toronto, Ont. (Rev.) S. G. West,
Rector, Church of the Good Shepherd.

Dear Sir: . . . To Mr. Collins I would say the important thing is not submitting to the Church, but rather surrender and submission to Christ. It's true "the Kingdom of Heaven is not a democracy," but God's and Christ's rule is based upon love and appreciation and a desire to serve God.

Belle River, Ont. Herbert Taylor.

Dear Sir: . . . I am afraid that United Church ministers and editors who are so impatiently trying to "jump the gun" are doing a disservice to the cause of reunion, for it cannot help but stir up the kind of reaction exemplified in the first of the two letters from Anglican rectors which you published in your July issue and so sarcastically headed "Wait for Rome".

In my parish church the unity of the Church is prayed for daily. I write this letter because I feel that the spirit and tone of your June editorial were not in harmony with the prayers being offered in both Anglican and United Churches at this time.

(Rev.) J. Gregory Lee,
Rector, Church of The Epiphany.
Scarborough, Ont.

Dear Sir: . . . Shades of Latimer, Bonner and Ridley whose martyrdom seems to have been in vain, and of John Wesley who reformed England and died an Anglican, after preaching what the Rev. William A. Collins would class as soupy emotionalism in his egotistic and supercillious snobby letter.

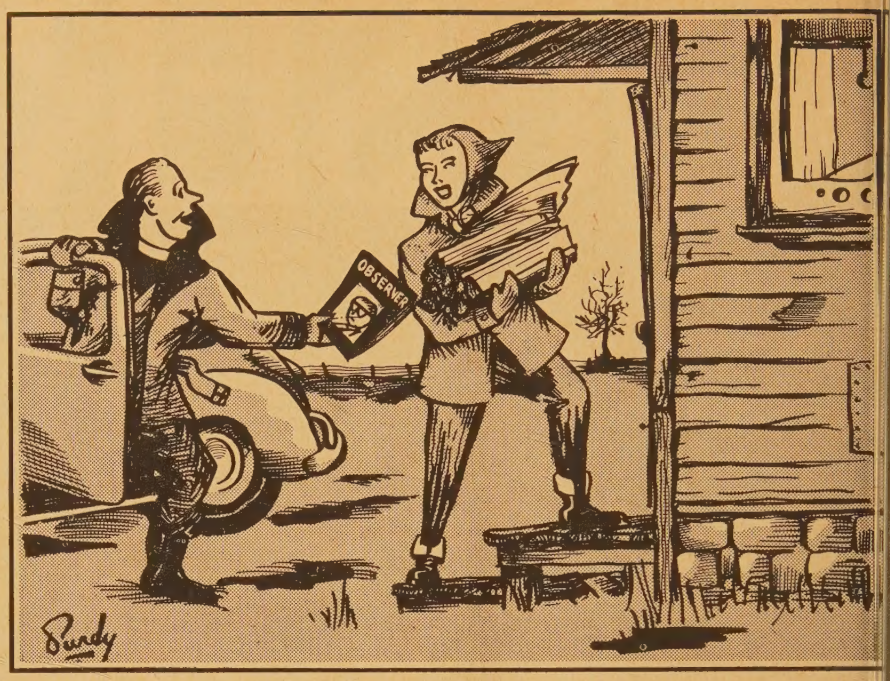
We do not believe that the presence of Jesus Christ is only in the bread and wine, but rather that those who seek, can find him everywhere. I have taken communion in Anglican services as well as Presbyterian and United Churches and I know many Anglican ministers who are very anxious to see union with the United Church. What is hindering Mr. Collins from transferring his allegiance to the Greek Orthodox Church or, if he is a celibate, to the Roman Catholic Church?

Chatham, Ont. G. Perley Stewart.

Dear Sir: . . . You speak of Church Union, and here in the west it may seem expedient; but I have failed to see any desire on the part of United Church people to attend Anglican Church services, even when their church was closed for a great length of time. The morning after I moved into my first parish, the United Church minister went to hospital, and was there for several months. The two churches were across the corner from one another, the service times exactly the same, and yet for all that time only three United Church people attended our services. One of the "pillars" cut her grass during one Sunday service. The worship of God didn't seem to matter for many Sundays.

For myself, I cannot see a worthwhile union for some time, until both parties have come to understand one another much more. I believe this must include an admission that episcopacy is a necessity, not simply a pleasant form of church administration. Certainly we must be frank, and honest, and not try to cover up our differences by statements "made by people who disagree, but agree to say something."

Shaunavon, Sask. (Rev.) H. Shurvill



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Vancouver 12, B.C.

Two Concerns for Course

Dear Sir: . . . We endorse the suggestion of a special training course for men and women to assist ministers in administrative details in the local church. But why call this a course in Christian education?

In considering such a course we voice two concerns:

1. That it be offered to people of maturity. Not because "bright you

(*Continued on page 4*)

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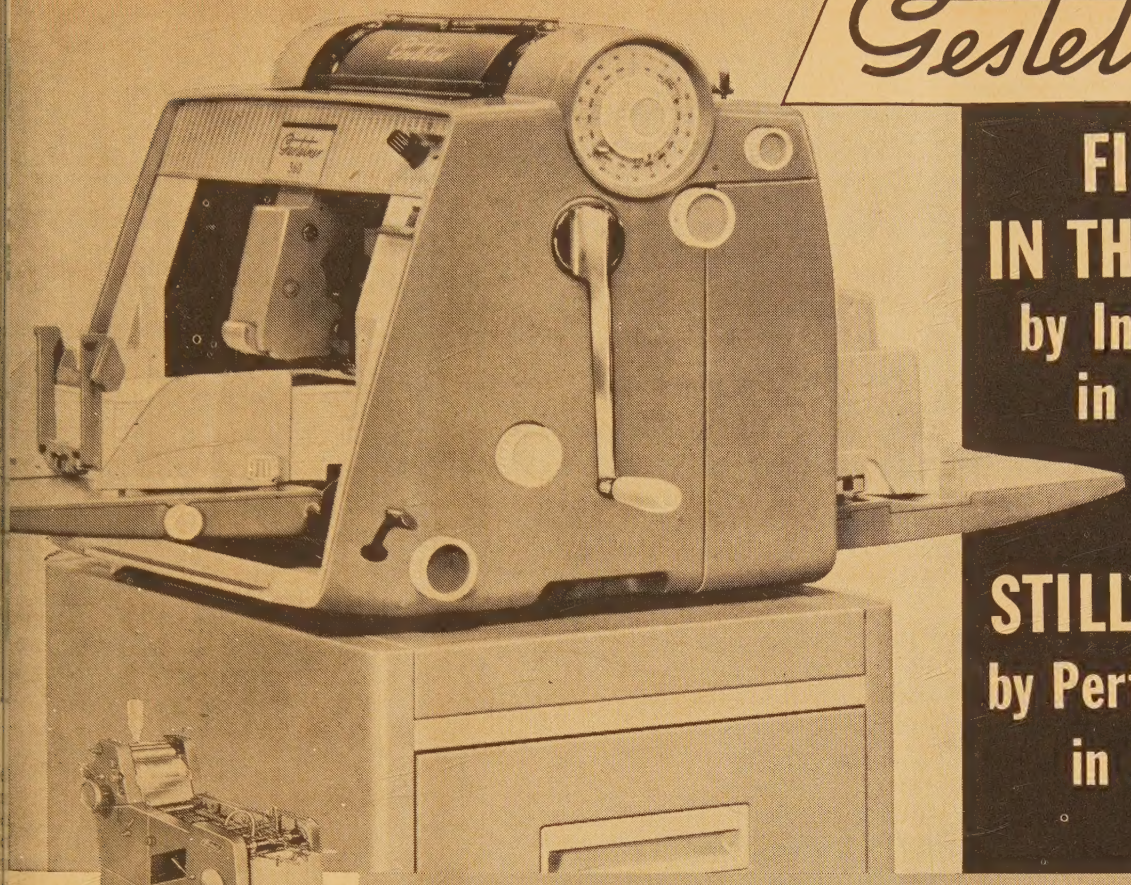

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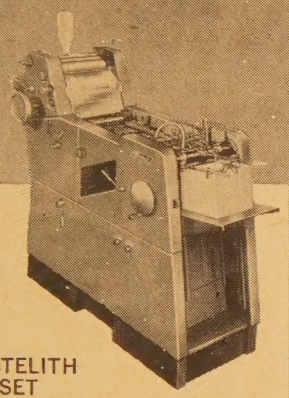

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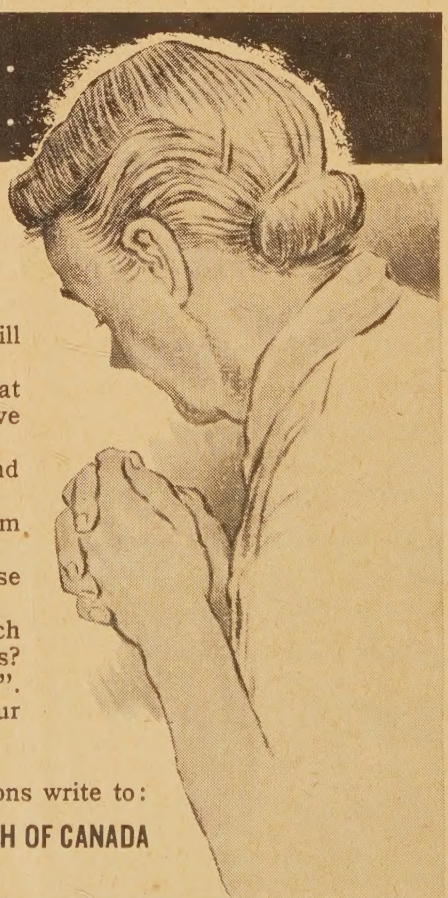

For the Christian the making of a will ought to be an act of worship.
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things" are a threat to those with more training, but simply because working with people requires a degree of maturity which comes from experience. A minimum age might be mid-twenties.

2. That provision be made in the training of ministers to help them work with these and other types of assistants.

Jean Angus, Jessie MacLeod,
Valerie Lewis, Margaret Smith,
Mount Royal U.C., Helen Mack,
Montreal, Que. Margaret Quigley.

A Truly Great Hymn

Dear Sir: I was greatly interested in comments on Hymn 336 in *The Hymnary*. When *The Hymnary* came into use 30 years ago, I learned this hymn by heart. But I have never heard a minister or layman announce it in a service!

But when I looked up "Be Thou My Vision," I discovered I'd forgotten it. Why? Because of lack of use! It's a truly great hymn. . .

Milton P.O., Nfld. M. Pelly.

Favours Complete Change

Dear Sir: In your recent editorial commentary on union with American churches, you advised that any step in this direction would require a complete change of United Church policy. So let it be!

Winnipeg, Man. Keith C. Henders

Thanks for Tropics Tours

Dear Sir: . . . I have been asked to send our Synod's official expression of gratitude for the blessing and inspiration of The Observer Tropics Tour of last March.

The visitors and the Trinidad people really got the chance to become friends.

It is only fair to mention that The Observer Tropics Tours have yielded some very practical benefits to the work here. We understand that St. Augustine Girls' High School will receive a generous bequest toward the building of a chapel. I believe several members of the 1961 Tour contributed to the Marion Wagar Memorial Organ at the same school. A man and wife have offered a gift, part of which will be used to build new churches, part perhaps to provide scholarships for needy high school students. Marjorie Macdonald, of your own **Observer** staff, saw the need for reading material, and a good many packages of books have found their way to Trinidad school libraries from C.G.I.T. and other groups who took up her suggestion. There has no doubt been other help of which we haven't heard.

Each year we have had a dozen or more warm letters from enthusiastic tour members. (This year we also got a large package of good Ingersoll cheese, which arrived in fine shape.) But the letters make clear that the real benefits of the Tour are in better understanding between the members of God's family in Trinidad and His children in Canada.

On behalf of the Synod we thank The **Observer.** We hope that one way or another, these "getting to know you" efforts may be continued.

Curepe, (Rev.) C. G. Kitney,
Trinidad, W.I. Clerk of Synod.

THE UNITED CHURCH
OBSERVER

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New ordinand greets new parishioner

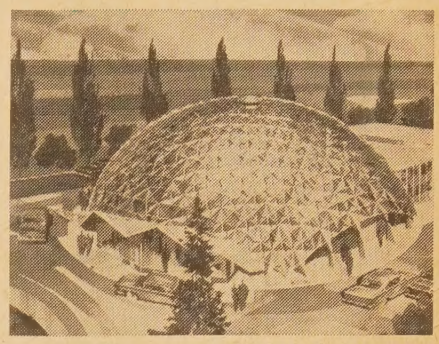
IN THE NEXT ISSUE

Young Minister and his first Church
by KENNETH BAGNELL

Communism in Latvia
by ALEX LIEPA

Observations

ANOTHER BIG DEVELOPMENT in the world of evangelistic churches we used to call "sects", has taken place since we went to press with our editorial on page 7. The Pentecostal Church has announced plans for a huge ultra-modern "cathedral" in Toronto's west end. See news page 26.



New Pentecostal Cathedral

AFTER COVERING THE NEW PARTY convention, we returned to the office by a round-about way. And if anyone doubts our report on the growth of the Gospel Halls in Old Ontario as well as in the west and east, he should drive through the small towns and growing cities along the St. Lawrence. A summer Sunday evening is a good time to get the picture: big United and Presbyterian churches closed; Anglican churches open and empty; Evangelistic Halls and Tabernacles open and nearly full.

WE POPPED IN AT Upper Canada Village and found it so interesting we spent several hours. Canada is becoming conscious of her history and UCV is a worthy effort. The two historic churches aren't complete yet, but the Lutheran parsonage is a popular place for visitors. The youthful guides haven't learned their church history very well. "The Anglican and Lutheran Churches were the only ones in this part of Upper Canada in the 1840's," we were solemnly and mistakenly informed.

* * * *

● RELIGION AND POLITICS have always been mixed by earnest Canadians, especially on the frontiers in bad times. The new parties of the thirties had preachers as founders and leaders. Now the New Democratic Party has enlisted the support of a substantial number of ministers. See page 13.

The Rev. T. C. Douglas and United Church Ministers at Ottawa

ONE POLITICAL COMMENTATOR says that Canadians, especially western Canadians, love an evangelist at election time. He says that's how Mr. Diefenbaker swept the country. They should enjoy the next election campaign with the Baptist P.M. and Baptist Douglas going to it, and ex-missionary Robert Thompson preaching for the Social Credit. Liberals may be comforted by the memory that Mr. Pearson's father was a Methodist preacher. If they were preaching for a pulpit call, Mr. Douglas would get it.

THE NEW PARTY WAS THE BEST political convention we have covered. It was well-attended, well-organized and well-heeled. A number of earnest "paid-their-own-way" delegates demanded that there be night sessions and no time off for fun and games. But sometimes we closed our eyes and listened and thought, "How they would have cheered that speech at the liberal or conservative conventions."

* * * *

● WHO READS THE OBSERVER most? Men or women? We've always hoped for an even split, but now we know. A few months ago we had one of those readership surveys, a real scientific one by experts. The pleasant truth, they tell us, is that THE OBSERVER readers are 49% male, 51% female. This is important information in the light of plans discussed in our page 6 editorial.

* * * *

● THE AUTHOR OF THE COVER STORY this issue, the Rev. Kenneth Bagnell, is now with us in the office full time. Surveys indicate that our readers are mostly over 30. Mr. Bagnell, who is well under 30, is going to aim more things at the church's youth.

Editorial

Preachers and Politics

SOME of the ministers attending the founding convention of the New Democratic Party last month, had misgivings about their activity as Christian ministers in a political party. And certainly some of them will be criticized by their friends and church members who believe that a man ordained to the Word and Sacrament should concentrate on preaching the Word, ministering the Sacraments, teaching and counselling the people, and leave professional politics alone.

No one should deny a minister his right and duty to assume full responsibilities of citizenship. This includes political action.

Nor does anyone in this relatively enlightened age deny a minister's right and duty to discuss political matters as he teaches and preaches to his people. All things which come between a people and their God—hunger, unemployment, Sunday work, race discrimination, or governments that fail to do their duty—are his field. The Church's task among others is to "wage war on evil and work to establish right relations among men."

But a minister must always know precisely what he is talking about when he preaches about such things. He must be a prophet of God speaking an eternal word about the affairs of men, never a partly informed individual using his sacred office and high privilege to spout personal opinions on controversial subjects.

These things are generally understood and accepted by clergy and laity in our time. Politics and religion mix.

But what about a minister joining a political party, campaigning at election time, or running for office? To wear a party label on a lapel framing a clerical collar is a very different matter. To bring religious sanctions to bear on some policy or give a "Thus saith the Lord . . ." to the platform of a party is different. Very different! Although at least one great churchman advocates such activity for men of the cloth, especially at the precinct level.

For one thing, it is difficult for the most fair-minded of people ever to listen objectively to the sermons of an active party-worker when he tries to apply the word of God to some contemporary situation.

To join or not to join, we believe, is something every minister must decide for himself; and on deciding he needs the charitable understanding of his people.

We are grateful for the great contribution of some ministers who have entered politics. We hope, too, that ministers who are enthusiastic for the New Party will make a worthy contribution and that their actions will be judged with Christian grace. And that they will remember it is, after all, just another political party not an institution created by God to save Canada.

In normal situations most ministers do well to keep themselves independent of party politics. Not because it keeps them out of trouble or protects them from criticism! But because the most difficult and best ministry for most is still to be the humble means through which the Gospel is so preached that it changes the hearts of God's people, and sends them forth from the churches to turn the world upside down.

WOMAN'S SECTION FOR OBSERVER?

IT is possible that The United Church Women will not publish a new magazine as planned, next January 1. Instead of the monthly publication entitled "The United Church Woman", they may support an enlarged OBSERVER with a substantial section for church women.

This, we emphasize, is still in the talked-about stage. Action is dependent upon the decision of the Executive of General Council and approval of the Board of Publication of the United Church. The proposal has been made by church women, not by us, although we believe it is a good one.

While it may seem premature to discuss it publicly, we believe that our readers should be informed of what may take place. And it is important that the women of the church know immediately why there has been a hold-up in plans for the new woman's magazine.

If this plan were adopted, it would mean that THE OBSERVER would immediately appoint a woman's editor, and plan to increase the number of its pages from 32 to 48, January 1. It will mean, too, that the subscription price will have to be raised. And while THE OBSERVER can guarantee 300,000 circulation for a woman's section instead of a probable 65,000 circulation for a woman's magazine at the present time, it can't guarantee to hold circulation at that height or balance its books without the strong support of church women, in the homes, in local congregations, and in the new Board of Women. There is substantial evidence that congregations would prefer to promote only one magazine. One paper for the church seems to be in keeping with the ideals that brought the new Board of Women into being.

The Missionary Monthly is going to be missed by its 65,000 readers, when it ceases publication in December. We don't believe any reader will question THE OBSERVER's interest in mission work or its concern for the world mission.

Whether this is approved or not, THE OBSERVER will continue to support the exciting new plans of The United Church Women. After all, 51% of our readers are women. And next January a new press at the United Church Publishing House will make it possible for THE OBSERVER to be printed on a better quality paper, with more colour in the illustrations.

THE UNITED CHURCH
OBSERVER
SEPTEMBER 1, 1961

An Editorial Petition

LET'S NOT CALL THEM SECTS ANYMORE

THE young evangelistic churches of North America—the Gospel Halls, Assemblies of God, Tabernacles and Temples—are growing up, becoming middle-class, and dignified. They are moving uptown and out to suburbia.

One of the smartest new churches in Shaughnessy Heights, Vancouver, is Pentecostal. Others, new and attractive, minister to flourishing middle-class congregations across the land.

They used to be called sects and they recruited their members largely from the poor and the dispossessed. Their ministry has been chiefly through platform and pulpit. As they become more settled in affluent areas, and their children climb the social and economic ladder, they stress Christian education and its youth work, and move their buildings across the tracks.

Make Society Pages

They used to lack prestige, and they were called undignified names, as Methodists were a century ago, and Christians were 19 centuries ago. But now, accounts of their weddings appear on the society pages; their ministers have degrees from good colleges, their choirs don cap and gowns, and their laymen rise to top positions in business and professional life.

They now have more missionaries in non-Christian lands than the older denominational churches have. Many of their Bible schools are filled with candidates for the ministry and overseas work. And in Brazil, by far the leading Protestant church is Pentecostal. Some of them are applying for membership in the World Council of Churches. In South America and Africa they are friendly to, and work with, the older denominations and don't criticize "modernism" as they used to do.

In Toronto recently, two big evangelistic churches sold their downtown properties and announced plans to rebuild in the prestigious north end. A spokesman for the Evangelistic Centre says their attendance has dropped to half what it was a decade ago.

The People's Church, one of the most successful of the independent and fundamentalist (we don't like the word and do not use it disparagingly) churches, announced that there will be some changes made. The $650,000 received from the sale of the building — formerly Central Methodist, purchased from the United Church in 1937 for about $75,000—enables the congregation to buy a large site and erect a fine new building seating 2,000 worshippers. They don't have to ask their people to support a building fund.

The Rev. Paul B. Smith, pastor of People's, and son of the famous founder, Dr. Oswald Smith, says: "We learned from the shopping centres and we believe the car is here to stay." There will be a big parking lot.

Many members of the congregation are low wage-earners and they have been coming to church by streetcar. Some of them went without cars so they could support overseas missions more generously. The church is planning a bus service to pick them up. But greater numbers now have automobiles.

Over Four Million Dollars

Mr. Smith says a religious education director will be appointed to organize a Sunday and midweek program. In the past, little attention was given to the church school, and practically nothing spent on the building. The new emphasis will help hold the younger generation and its children, who might otherwise slip away to more liberal churches with a good children's and youth program.

And Mr. Smith is quite frank about the trend. "To carry on our overseas work," he explains, "we have to win support of the reasonably well-to-do middle class." The congregation has given over $4 million to overseas missions during the past 30 years.

Mr. Smith received part of his education in the United Church's Union College in Vancouver. He says that "there is much more emphasis on formal education of the clergy in the churches kindred to us in spirit. You don't find them disparaging education any more."

Spokesmen for the Pentecostal Assemblies say they note the same emphasis. Among the 33 Pentecostal students at the University of Alberta three years ago, five were pastors' sons studying law. Many Pentecostal pastors are taking university Arts degrees; one Ontario pastor is now working on his MA in McMaster.

Sometimes Borrow Gowns

Recent principals at Lorne Park Free Methodist College have received degrees from Emmanuel and Knox Colleges, Toronto. Their students rank high in Ontario examinations. And sometimes at graduation they borrow gowns, hats and hoods from their United Church neighbours.

Pentecostal ministers have emphasized the building of new churches within walking distance of all their people, and in the residential areas of cities like Oshawa, Winnipeg, and Edmonton, their churches are numerous. It is admitted that there is a liberalizing of their ways, but four "fundamentalist" leaders told us there was no liberalizing of their theology.

There are several important things for older denominations to note; all radical churches grow conservative with the passing of the years. In the 19th century the Baptists and Methodists, who traditionally ministered to the poor, became middle-class.

When churches move across the tracks they leave a vacuum. We aren't suggesting that the inner city is going to be completely deserted by the fundamentalists, but the move is significant. Jehovah's Witnesses and other heretical groups will move in.

If the vacuum is to be filled by the stronger old denominations, they will have to discover new ways to make the Gospel relevant, and train men who can

(*Continued on page 25*)

DRAMATIC MILK NEWS

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New York has gone Puritan

says J. R. Mutchmor*

GLOOM-CAST and depressed by multiplying reports of Toronto's badness, I headed for New York during the Whitsuntide weekend. I was to be the guest of The Methodist Church at its "Citation Dinner" for America's famous 72-year-old preacher pastor, Ralph Sockman.

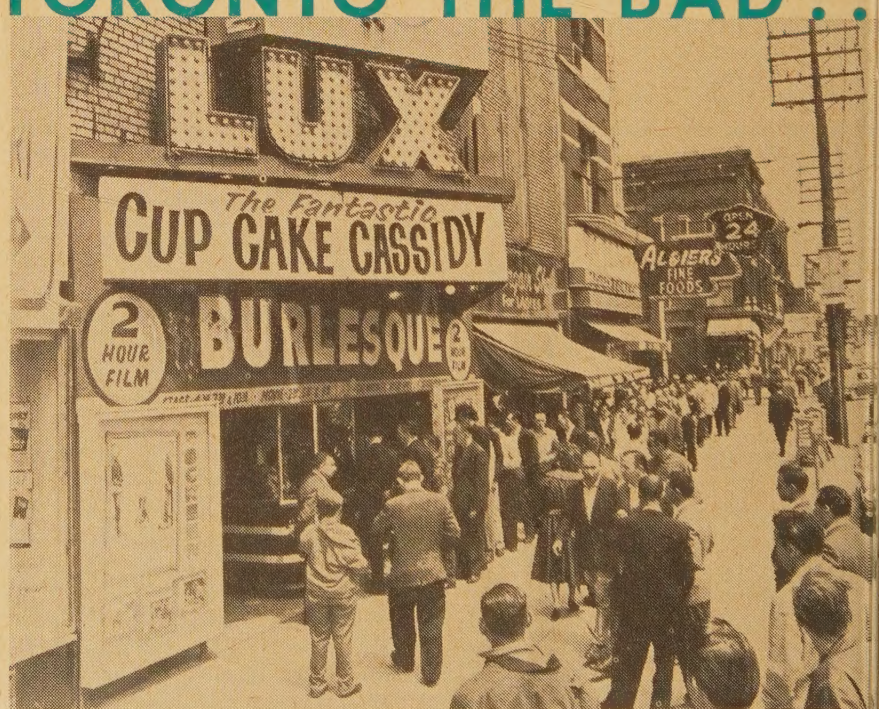
Charge and counter charge about crime wave, drug addiction, rigged stock deals in Canada's Queen city, chilled my spirits to the bone. Making all allowances, I was forced to conclude that Toronto the Good had become bad. Any hope of a thorough enquiry into its moral maladies had faded as the crime issue became a political football, replete with threats of character assassination, municipal crookedness and Toronto-centred international thuggery and gangsterism.

To go to New York, I thought, would be an itinerary of the from-bad-to-worse variety. After a pleasant long week-end in Gotham, I come up with the word that New York goes Puritan.

First, it was a relief to scan the bewildering height of the great metropolis from a 35th floor room of the New Yorker Hotel. I looked eastward across Manhattan via 38th Street. This piled-high district I helped to survey just after World War I. My work included visiting, building by building, and often

**Dr. Mutchmor is secretary of the United Church's Board of Evangelism and Social Service.*

TORONTO THE BAD . .



Toronto Telegram

Crowds line up for Toronto's first Sunday burlesque show. There are none in New York

room by room. I recall the sharp contrasts from poorer areas near Eighth Avenue to wealthy ones close to Fifth and Madison. It was like old times to see the former residence of J. Pierpont Morgan, now a Lutheran Church headquarters, and his library plus its new extension, now one of New York's public cultural centres.

Trying to be objective, I checked some evidences of New York's Puritan ways in possible crime directions. Gone was Frank Costello who formerly did much of his top gambling syndicate work in the barber shop of the Waldorf Astoria. He now lives at the public expense as he completes his prison term. Harry Gross of Brooklyn, also a gambler, likewise has left his old haunts via a court conviction route. Just a few days ago, Anastasia of waterfront bad record was reported as indignant at being questioned about a possible criminal involvement. This is not to say that New York is gangster-free, but it is better—more puritanical, if you will.

My next beat was Broadway and the 40 to 50 streets theatreland. Having in mind Toronto's burgeoning burlesque with Cup Cake Cassidy billed for the first Queen City Sunday burlesque show, I checked into the number and character of Gotham's strippers emporiums. They have long since vanished. The plain fact is that New York is so old-fashioned and puritanical as to have no burlesque shows. Toronto the Good has two!

Next, and again thinking of Toronto and its mayor's tender solicitude for Sunday theatricals, I enquired if New York's legitimate theatres had Sunday show tickets for sale. The answer was in the negative, not because of the "sold out" type of reply to seekers of seats for Mary Martin in "Sound of Music", but for the same old-fashioned puritanical reason — no New York theatre worthy of the name expects its artists to perform on Sunday.

Having heard much of Toronto's deserted and gloomy downtown streets I sallied forth at midday on Sunday to mingle with the gay crowds of lower Manhattan. My report—no crowds, no laughter; just deserted canyons. New York, it seems, reckons six days enough for pleasure and business. The reason may be a trend to Puritanism; more likely it's a sign of maturity so lacking in today's affluent, adolescent, and naïvely "liberal" Toronto.

I thought that New York, with its tens-of-thousands of visitors, would have many wide open, crowded eating and drinking places on Sundays, as on week days. Apart from those in larger hotels you look far and hard to locate decent places to get a meal in downtown New York on a Sunday. Schrafft's, for example, an above the average chain of restaurants, have never done business on Sunday.

This, then, is a quick sketch of New

(*Continued on page 21*)

..NEW YORK THE GOOD

Miller Services

New York's Times Square—busy all week but a deserted canyon on Sunday

Dr. McLeod speaking

DIOGENES searched for an honest man; I do not remember whether he found him.

But I have found the trusting man.

We were on our way to Dallas, Texas, by order of the sub-executive, to attend a General Assembly of The Presbyterian Church of the United States. We sat down in two seats of the airport station in Chicago. (My wife's expenses are met privately, of course.)

On the seat next to Mrs. McLeod's was a man's topcoat, hat and briefcase; there was no sign of the man. There were literally thousands of people trooping past us. We had to wait for two hours.

After an hour or so, I went away to learn about detailed connections. While I was absent, the man came for his possessions. My wife spoke to him, expressing her surprise that he should leave his things in that way.

"I have done it for ten years in cities all over the continent and haven't lost anything yet; I don't bother to check my things," he said.

Here he was then, the trusting man.

We were at Dundalk, Ont., the Sunday before. I'd leave my possessions anywhere in Dundalk. I could leave my pocket-book on the post office desk there.

But I'd hesitate in Chicago! I've never thought of it as a place to leave things lying around. Our friend's trust was not told in Chicago papers. But of course, all the crimes were. This man believes in his fellows—like Abou Ben Adhem—we are to write him down as one who loves, at leasts, *trusts* his fellow men. And *how* he trusts them! He is a rare soul!

I didn't get back in time to see him. My wife said he had a very kind face. You see them in the crowd, don't you? When John the Baptist saw the crowds at Jordan, he looked for Christ.

Council at the Crossroads

Jim Gallagher has seen the Canadian Council of Churches through some rough times in the last 19 years . . . now leading churchmen say the 11-denomination body faces its most serious test

by Kenneth Bagnell

CANADA'S biggest venture in inter-church co-operation—the Canadian Council of Churches — may be facing its time of testing. On paper it looks healthy. Eleven denominations are members. Last year its Department of Evangelism provided 12,000 Week of Prayer booklets. Three thousand more were requested. Its Christian Education Department produced a flood of publications, receiving $85,000 for the effort. The Council-promoted "Sector Plan" raised the spiritual and financial sights of over 1,100 Canadian parishes.

Churchmen worry

But beneath the statistics, churchmen who know the council, worry. One told me frankly, "The future of the Canadian Council is in jeopardy." Why do they worry? At full strength, the organization's needs are looked after by nine full-time executives. There are 14 office assistants. In all they handled over $900,000 in 1960. But clergymen still worry.

Probably no one knows the council's sweet and sour notes as does 67-year-old Dr. W. J. "Jim" Gallagher who has been the council's chief executive since it began, 19 years ago.

"Jim" Gallagher is the son of a minister. His brother—the late Dr. D. H. Gallagher—was secretary of the United Church's Board of Overseas Missions until his death in 1959. Early in his career, young "Jim" Gallagher was considered a promising administrator. While the youthful minister of Guelph's Chalmers United Church, he was elected president of Hamilton Conference in 1935. Later he became chairman of the Board of Evangelism and Social Service for the entire church. Then, in 1942, he was named to head two Canadian inter-church committees. They proved to be the launching pad for the Canadian Council of Churches. The Council is Canada's strongest link with the gigantic World Council of Churches which meets every six years. Dr. Gallagher and other delegates will attend this year's sessions in New Delhi beginning November 18.

Ever since he accepted his present post he has either been behind his desk writing constitutions and by-laws, or criss-crossing Canada and the world, speaking, negotiating, and persuading on behalf of denominational cooperation and ultimately Christian unity. His 19 years have been a busy combination of satisfaction and frustration.

On the satisfying side he lists his conviction that "there is much more understanding and mutual respect among the churches. The old animosities seem to have dropped away."

Also, he ticks off the several inter-denominational organizations which existed on their own before the council was formed. Now they are part of the Canadian Council of Churches. One by one they entered. They were on the side of cooperation. So was the Council. So they joined. "We didn't gobble them up either," says Dr. Gallagher, "they came themselves. And they've strengthened the council just as we hope the council strengthened them."

Dr. Gallagher broadcast world Church news over the CBC for 14 years, and still supplies the scripts. This photo was taken in early 1945, just after he started the service.

Everyone agrees, however, that the council's best job has been parcelling chaplains to the services. It has allotted 150. A hundred and twenty are from the Anglican and United Churches. The rest are divided proportionally among Presbyterians, Baptists and Lutherans.

Dr. Gallagher says, "This is the best example of co-operation. When it comes to the services, the council really acts for all groups." One reason may be that the services will accept only the recommendations of the council's committee on Chaplain Service in the Forces. "They come to the council for their men," says Dr. G., "not to the denominations."

Not blind to bad side

But Dr. Gallagher's love for its good side isn't so sentimental that it prevents him seeing the bad side. And he doesn't hesitate to mention it. One crisp afternoon last November in St. Catharines he told delegates to the council's 13th meeting: "A few years ago we had a very good conference on broadcasting and set up a committee on broadcasting. It has come to nothing. In 1956 . . . a committee on church extension. The results . . . disappointingly meagre."

Next he points to a commission the council set up to study the impact the Christian faith was making on the university life of the nation. The com

mission's recommendation: a responsible ecumenical approach. According to Dr. Gallagher that means: "we were to try to set up a chaplaincy that would not have ministers of three or four different churches on each large campus. Instead there would be *a* Protestant clergyman for Protestant students. But only three denominations have signified that they will support the idea. The future of it seems very uncertain."

Why can't the council get off the ground? Dr. Gallagher points the finger at denominations not standing behind the decisions made by their own representatives on the council. "Either these spokesmen don't represent the views of their churches or else their churches won't back them up when they say yes."

This is what happened to the council's plan of putting chaplains on the campus through *its* committee, rather than having each member denomination making a rush to protect denominational interests. After the commission tabled its recommendation, each church was asked to contribute money to help pay the salary of a man to put the scheme in motion. Everything seemed in order. Then one church backed down. It wrote saying it couldn't take part and would bring forth "suggestions". The suggestions have come, but the chaplaincy plan hasn't.

Replacement had doubts

A somewhat similar instance involved the thorny question of religious instruction in the schools. A commission aired its findings, recommended that children in Ontario schools be taught something about religion as well as writing. All denominations seemed in accord. But then, one man was replaced, and his replacement had doubts about how the scheme would be made to work. Then a few others started worrying. So, the denominations are back once more to an "intensive study" of the whole proposal.

One of the reasons such situations crop up, according to Dr. George Dorey, a former president of the council (and a former United Church moderator) is "because two of the denominations, the Anglican and United, are so much stronger nationally than the others. You can't compare the Canadian Council to the National Council in the States for that reason. There, the Presbyterians, Methodists, Baptists and others are relatively strong. But here we have two big ones, two medium ones and several small ones. So if a big church says no, or changes its mind, everybody is held up."

"Not only that," he told me, "but the Canadian Council of Churches was organized from the top down. It didn't begin at the bottom with local councils formed in cities and provinces. So we haven't discovered if the people really want it. Ideally we should have the local councils. That way the council gets down to where the people are."

Others' viewpoint

While United Church clerics point up the flaws in the council, other denominations air their views. And the United Church doesn't escape. One anonymous Toronto minister—who knows the council well—stared at me and charged: "The United Church of Canada presents itself as *the* ecumenical church in the nation. But it won't throw its weight behind the council. Take the pronouncements of Dr. Mutchmor's Board of Evangelism and Social Service. They'd carry more weight if they were made through the Canadian Council's Department of Evangelism, because they would have the sanction of the majority of Canada's Protestant churches. At the same time they would put the image of the council before the people and strengthen it. But the United Church does it alone. The same goes for broadcasting. It could be done better on an inter-denominational basis in the council. But the United Church has its own studio."

I asked the secretary of the United Church's General Council, Dr. Ernest Long, what he thought of the criticisms. In his pastel-painted office Dr. Long, who is the United Church's anchor man on the council, spoke crisply. "As for

(*Over*)

United Church's Dr. Dorey
". . . should have local councils."

Baptist Dr. Davies
". . . won't surrender sovereignty."

Anglican Bishop Hunt
". . . just create the conditions."

the cover photo:

Left to right: Metropolitan Athenagrosas, Greek Orthodox Church; Bishop Harry Hunt, Anglican Church; Dr. W. J. Gallagher, Canadian Council of Churches; Dr. E. E. Long, secretary, General Council of United Church and chairman of the CCC's Department of Ecumenical Affairs; Dr. David Hay of Knox College, president of the CCC; Archbishop Howard H. Clarke, Primate of all Canada, Anglican Church; Dr. Hugh A. McLeod, moderator, United Church.

our comments on Canadian life being channelled through the Canadian Council, this assumes a common mind among all the denominations. Can you imagine a temperance pronouncement that would please the Anglican, Baptist and United Churches? Also, the council can't act quickly when something calls for quick action. Dr. Mutchmor has an excellent department, well organized, wasting no time. And let's be realistic. J. R. Mutchmor is well known. When he speaks, people listen, whether they agree or not. Unfortunately the Canadian Council of Churches is not well known. Dr. Mutchmor can get headlines much faster, and headlines are necessary if you want to get anything across to the nation."

"No choice but to do it alone"

As for the charge about broadcasting, he said simply, "the council called in '53 for the churches to start broadcasting cooperatively and dropping their denominational labels from the programs. Some denominations weren't sure they could do this, without mentioning their own names. So nothing came of it and we have no choice but to do it alone. We have a big budget and most of our programs do not bear the name of the United Church. This, we think, is a contribution to the whole church and is not beating the denominational drum."

If Dr. Long sounds critical of the Canadian Council, it's because he is at its pulse. He is a member of its executive and chairman of its Department of Ecumenical Affairs. And yet he says frankly: "there must be a clear-cut statement from each communion on its position on such things as religious instruction in the schools and the university chaplaincy plan. If we don't get it, I think frankly it might be all over as far as the Canadian Council goes. It will be little more than a debating society for the exchange of pleasantries but nothing else."

A theologian who at least partly agrees with Dr. Long is Dr. David Hay, a scholarly, soft-spoken Scotsman, who is professor of Systematic Theology at the Presbyterians' Knox College in Toronto. As this term's council president, he says, "I'd like to see more confrontation in the council on matters that divide us, face to face. If it does not come to grips here, it is not facing its major task. We ought not to pull our punches."

But Dr. Hay is equally fast to underline the limitations of the council and the rights of the denominations. "One can't say that the council can take over the sovereignty of the churches. The council isn't a church. It's not so much a council as a conference. But I think it will serve an increasingly useful purpose. Any thought that it should disband would be tragic."

Another man who is concerned that the council continue, is the Anglican Church's Rt. Rev. H. R. Hunt, suffragan bishop of Toronto. Bishop Hunt began his association with the council back in the early forties when it was being planned. No one who talks with him can escape the fact that he is devoted to further unions among Christians.

Said he: "I am greatly interested in the drawing together of Christians of various denominations—subject however to loyal adherence to the basic principles of the Anglican position in Christendom."

Concerning the Canadian Council itself, he is solidly behind it. "However," he adds, "it has various weaknesses due to its structure. It can make progress only so far as individual member churches are prepared to go. Any one church can withdraw from one proposal and the whole council is held up. This is a weakness, but it does mean that every action carried forward does have the full judgment of the churches."

The afternoon light was just blending with Toronto's skyline, when I asked him, "How do you further the cause of unity among all Christians and the Anglican position at the same time?" He smiled, "If we had an answer to that, we'd have an answer to the whole problem. I think frankly that while our attitude may sound denominational, nevertheless, I accept it, in the present state of church life in Canada. We have to work it out with patience and understanding. Remember, we don't make the unity. We just create the conditions by Christian love."

"It's the beginning"

Another man I talked with was Dr. Emlyn Davies, the minister of Toronto's Yorkminster Baptist church, and one of the country's most respected Protestant leaders. "I'm committed to the ecumenical movement," he said, "in the sense that I'm committed to the spirit of God. The ecumenical movement is an attempt to realize the unity God has already given us. It's not an end. It's the beginning."

But he added wearily, "Not all the major communions are committed to the ecumenical movement. They're all committed to cooperation. But not to the movement toward actual union. Take our own Baptist church in relationship to joining the World Council of Churches. The Maritime convention split on it. The Convention of Ontario and Quebec said "yes" and the west said "no". So where are we?"

As for the Canadian Council, Dr. Davies, who served as president in 1956 and 1957, says, "It's handicapped because it's trying to establish in the life of the church a character we don't have in the nation. You still have the clash between the federal and provincial governments. In the Canadian Council it's the denominations versus the council. The denominations won't surrender their sovereignty."

He includes his own church in the finger-wagging. "If Baptists could get organized, we'd at least be able to speak

(*Continued on page 24*)

The Council of Churches function which pleases Dr. Gallagher most is the chaplaincy work. It names all chaplains for Armed Services. The CCC secretary is seen here (second left) at dedication of a chapel at Goose Bay air station.

Sixteen ministers were official delegates to the New Party convention. Over 100 have joined Party clubs. The new leader is a minister. The editor attended the founding convention last month to ask . . .

Why Do So Many Preachers Support The New Party?

by A. C. Forrest

ALTHOUGH everyone knows that Protestant ministers were always active in the old CCF party, it was a surprise to me, and many others last month, to discover so many ministers at the founding convention of the New Party.

It was a surprise also to many of the 16 ministers who were there, with some misgivings, and to the ordained men who have been quietly joining "New Party" clubs.

It was no surprise, however, to Mr. R. D. Sparham, Director of New Party clubs and former Methodist lay preacher in England. He says that there are over 100 ministers in such clubs across the country, and at least 20 are office-holders. In Toronto one NP club is made up entirely of ministers. The majority are United Church; there is a substantial number of Anglicans and a few Baptists.

The Rev. T. C. Douglas, leader of the New Democratic Party, and still a minister of the Baptist Church, says it is no surprise to him either.

"The Church created the climate for the CCF movement," he says. "Ministers in the thirties were so concerned for the plight of the poor and the unemployed, they sought social action through politics." He adds: "It was a basement full of unemployed young men in my church at Weyburn that sent me into politics in 1934. And I'm convinced that if we don't have a planned economy, Canada will be condemned by automation to permanent unemployment of one million."

"Church Prepared Climate"

Mr. Douglas says the church has prepared the climate for the new party now, but in a very different way.

"The clergy, as few others, have sensed the horrible possibility of nuclear war. They have called our attention to it. Some of them feel that it may be necessary for a few of them, or even for a nation or a group of nations, to make some strong stand to dramatize the danger." He believes the emphasis of the CCF and the New Party clubs on international affairs, the campaigns to get out of NATO and NORAD, and against nuclear armaments, have interested ministers.

A substantial number of ministers who are interested in the New Party support unilateral disarmament, withdrawal from NATO, and no nuclear weapons on Canadian soil. Much of the support within the United Church for these has come from CCF and New Party ministers in Western Canada.

Many of the ministers, especially old-line CCF supporters, are pacifist. Mr. Douglas is not a pacifist. "I can never accept the philosophy," he says.

Mr. Douglas believes also that the churches and their ministers have done more than any other organization to emphasize the tremendous need to help underdeveloped countries help themselves. "The missionary societies and the churches have always emphasized this," he recalls.

Too Fat and Lazy Now

Mr. Sparham says that the attraction for ministers is now different to what it was in the days when the CCF called so many men from pulpit to political platform.

"Ministers are always concerned for the morality of the community," he says. "Ministers joined the Labour party in England and the CCF here during the thirties, because hunger and poverty were destroying the community. Now we are fat and have too much. We are growing morally and spiritually lazy. We forget that faith and spirit are the only realities." He says concerned ministers have turned to the new party because they feel there is need to reform things, not because they believe in socialism.

Mr. Sparham, who still talks like a lay preacher, believes in a two-party system. He thinks—and hopes—that Canada's Liberal party will disappear and the NDP will become a strong left-of-centre national party. He says he doesn't mind people saying he is a socialist, but really thinks of himself as a "liberal".

Two ministers told me that they had joined New Party clubs in order to use their influence to keep the party from going too far to the left. Mr. Douglas told me, "My belief is that the old-line socialists are the real reactionaries living in the past. Socialism, like everything else, changes. The main objective of society should be the welfare, including the

(Over)

moral and spiritual welfare of the people."

He says that the way to achieve this is through a "planned economy," and adds, "Socialism is part of a debased coinage today. People have no clear idea of what we mean by socialism. Khrushchev says socialism when he means communism. Hitler gave Germany National Socialism. We have to be realistic about the term. But you can have public control without public ownership. Public ownership is not an end in itself, but a means to an end."

Want to Reform Things

The visitor to the convention could be very confused by listening to the speeches and studying the resolutions passed. The New Democratic Party vaunted its democracy, but it voted to give the party brass power to veto local nominations, something liberals and conservatives would never dare to do.

The Rev. H. L. Wipprecht was booed when he told the convention that liberalism in Canada was a more respectable word than socialism. But Mr. Sparham was cheered in the next speech when he said almost the same thing.

Sparham says, "You have to remember that differences of opinion are not inimical to unity. Policy and ideals are less important than temperament and personality in a movement such as this. The people here feel left of centre. We don't fear, but welcome change. We want to reform things. It is natural for ministers of religion to be attracted to such a party." He says also that liberals, conservatives and members of the IODE will all be welcome.

What Kind of Ministers?

What kind of ministers have been attracted? The Rev. Harvey Moats of Winnipeg is an old-line CCF'er from Saskatchewan, a pacifist who did alternative service as a fire-fighter during the war, in London, England. Most older men are CCF'ers hoping that the marriage with labour will bring success.

The Rev. Helmut Wipprecht thinks of himself as a liberal with a small "l", in a country where the old parties have gone too far to the right and the New Party might go too far to the left. He is no pacifist. He lived a great deal of his life under a dictator in Europe and he didn't like it.

The Rev. Dr. David Summers is Secretary of the Religion - Labour foundation. His work brings him in constant contact with leaders of organized churches, but he emphasized that he was not representing the organization at the Convention. Three of the delegates were Alberta pastors.

Of Alberta, where the NP movement is strong among ministers, Mr. Sparham says, "It is a reaction against the sanctimonious humbug of Premier Manning, who subtly suggests the only real Christians are Social Credit."

Some ministers, like the Rev. Stanley Knowles and Mr. Douglas, are seasoned and successful politicians who have made politics their ministry and have no apology for it. Others (a fair number it is suspected) are youthful ministers who think that the country needs some changes and they may have more influence bringing them about through a New Party club than by quietly voting for one of the older parties. They are not quite sure what they hope for, but they hope.

Most of them seem intensely idealistic, impatient with the slowness of the governments and the church in social reform, disarmament and help for the world's needy. They are attracted to a party whose leader says he would rather spend millions training young people to fight poverty and need anywhere in the world, than putting a man on the moon.

Although there has been a strong British labour influence in the New Party, one also detects an intense Canadianism. Mr. Douglas says he would "sever our supine dependence upon the American state department by breaking away from NORAD and refusing to have nuclear weapons in Canada."

"I would like to see Canada giving leadership to the uncommitted nations to form a third block. We underestimate the moral power of the uncommitted nations in the UN." On the whole, New Party ministers are very enthusiastic for the UN.

Politics Easier Than Pulpit

Mr. Douglas reminds us that it was a reaction against the pious in religion and the emphasis on the social Gospel that sent some of his generation into politics. "We were reading Rausenbusch then, and William Temple was our prophet. We were influenced by the United Church's R. B. Y. Scott, Gregory Vlastos and John Line."

But one has an uneasy feeling that the ministers who left the active work for the CCF years ago, haven't read any theology since. They seem to have ended their theological growth with the social Gospel.

Mr. Sparham, who left the lay preacher's pulpit for politics, says politics is easier. "I am much less afraid of making a mistake preaching a political philosophy than a religious dogma. Intellectually it is easier to take a position politically than theologically."

He admits that while he is "still emotionally religious", he hasn't been going to church much since he got into the New Party movement. "I could rationalize and say that it is because I have been very busy, but I have to admit that there is more to it than that. I don't quite like to say that I was just skeptical, but I found in politics that I could divert my energy into practical things, rather than work my way through my religious doubt." ●

Some of the preacher delegates at the convention. Back row, left to right: Kazuo Iwaasa, Blairmore, Alta.; David Summers, Toronto; Helmut Wipprecht, Cobalt, Ontario. Front row: Stanley Hunt, Calgary; Premier T. C. Douglas, Regina; Stanley Knowles, Ottawa; Lloyd Stinson and Harvey Moats, Winnipeg; and Edgar Mullen, Calgary.

WILLIAM HINCKS tells of

Eight Hours in a Missionary's Life

IN the Federation of Rhodesia and Nyasaland, some 7,000,000 black people and nearly 300,000 white people face a dilemma—how to co-exist.

During the past seven years in Northern Rhodesia, I have seen a very encouraging change in the racial outlook of a minority of Rhodesia's white people. Some have become more liberal and understanding. A growing body of them are seeking to bring justice to the black people—in government, in industry, in social encounter. A few Christian missionary prophets are speaking out courageously.

Yet opposition to African advancement is still enormous. We must avoid bloodshed—through wise, speedy, determined, Christian action—and believing prayer.

Where is God at this hour? The true story I am going to tell could have had another setting, for Christ does not depend on geography, climate or racial pigmentation to work out his miracles of grace.

In the very midst of Northern Rhodesia, a land of political turmoil, God goes quietly about His business. Not only does He move with nations, He still answers the call of the individual, and is always ready to deliver him from the burden of sin.

. . . . . .

It is a Monday in May at our manse in the copper mining town of Bancroft, Northern Rhodesia, just eight miles from the Congo border. Monday is sometimes reserved for ministers as a day of rest. But the ways of men are not the ways of our Lord. God's timetable over-ruled mine this day.

12.30 p.m.

A white South African called at our manse quite unexpectedly, having travelled some 40 miles from a farm near Kitwe. It was my friend, W. P. For 13 years he had been an active alcoholic; for five years his condition warranted hospitalization. Two ulcer operations hadn't cured him. His wife had managed to hold on with a young son through those nightmarish years. And then on May 8, 1956, the Kitwe group of Alcoholics Anonymous rescued him.

But W. P. was hungry for something more than deliverance from alcohol. His soul was restless. On the evening of September 13, 1957, W. P. and his wife found Christ in a quiet moment in Bancroft. It was a wonderful transformation and their Christian witness today is indeed remarkable.

One of W. P.'s parents was of Afrikaans blood. Formerly W. P. had been very cool in his relations with Africans. Christ has brought a new warmth and understanding into W. P.'s life with the black people.

W. P. and our family sat down to lunch. We spoke of the work of the Holy Spirit. Millions of Africans and Europeans were still living in darkness. And as we talked, the Holy Spirit was acting. There was an African caller at the manse's back door. Our housekeeper, John Ngwele, announced that the visitor wanted to see me—to give his life to Christ. Being an African, he came to the back door. Most Africans wouldn't think of going to the front door of a white man's home. Naturally I would gladly have welcomed him at the front.

2.10 p.m.

The African caller, S. L., came into my study. He was short and stocky, with several teeth missing, and most intent upon seeing me. As S. L. spoke Luvale, a language quite foreign to me, John Ngwele joined us as interpreter.

This was his story. On Sunday, the day before, S. L. had decided he would go to church. From 1951 to 1954 he had worked in Johannesburg, South Africa. And from 1955 to 1958 he had lived in Livingstone, near Victoria Falls. But during all these years, as far as I could gather, he had never been in church. And now something was driving him to God's House. He called at John Ngwele's home and asked John to take him to church. John, who was under the weather, had not intended going to worship. But he became so excited at the completely unexpected request of his friend that he quickly dressed. The two men went together, some 2½ miles to our beautiful African church.

It was all so strange to S. L., this matter of worshipping. He stared about. John sat down with him. They watched the choir. They rose to sing when the others rose. And they prayed with all the others.

Then came the time for the offering. In our African churches it is customary for everyone with a gift of money to file up to the communion table during the singing of the offering hymn. There, with head bowed, each person places his gift on the offering plate. Hundreds may go forward in this manner, filling God's House with harmonious song.

S. L. went forward. He felt the presence of God. And as he presented his gift to the Lord, God said to S. L., "Why do you give this gift to me, when you have not as yet given yourself?" S. L. was sure that he had heard the voice of God.

Later, our pastor, Kingsley Mwenda, preached. S. L. felt the touch of the Spirit. On leaving church, he met a drinking friend, who persuaded him to go to the beer garden, a regular haunt of hundreds . . . even on Sunday. (Excessive drinking is an acute problem in our African community.) Someone

(*Continued on page* 20)

TWENTY-FOUR-HOUR CARE REQUIRED

There is no set schedule for attending to the new family addition. Baby's wants and needs—from feedings to changes to parental love—must be provided for round the clock. He counts on you!

This need for continuous care never stops, even when the family grows up. The type of care may differ, but your wife and children continue to depend on you for the provision of their wants and needs —present and future.

Who will provide this day-and-night protection should you be taken away from your family? Don't leave this question unanswered. Take time to review your insurance program today. Remember, your insurance is on the job the clock around, every day of the year.

look to your growing family now

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MINISTERS LIFE
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Philip Barron reports on United Church ministers' visit to England to learn how to bridge the gap between . . .

Paul Dong photo

The Rev. Robert Wright discusses a point with worker at factory in South London. The Rev. J. Fisk of Anglican Church looks on.

Church and Industry

A NEWS FEATURE

This summer a party of United Church ministers, accompanied by the Rev. Jim Fisk of the Anglican Church in Canada, visited England at the invitation of the Luton Industrial Mission. The ministers were: Robert Christie (Vancouver), W. C. Smith (Toronto), D. W. More (Burnaby), E. R. Taylor (Edmonton), C. H. Forsyth (Winnipeg), R. Wright (Welland), W. Clarke MacDonald (Sydney, N.S.).

* * * *

"THE fundamental lesson we have learned here is that industrial evangelism, if it is to be successful, must be flexible. Methods that work in one part of the country do not work so well in another area. There are no easy ways, no gimmicks."

The Rev. Robert Christie, of Vancouver, was discussing with me the visit he had made to England, along with six other United Church ministers and the Rev. Jim Fisk of the Anglican Church, to study the work of the churches in industry.

The party was based in Luton, where it was able to see at first hand the work that the Rev. William Gowland had already made well-known in Canada through his lecture tours. During a five-week stay the visitors also went to a number of other key centres.

There is nowhere in Britain (or elsewhere, for that matter) anything quite like the Luton Industrial Mission, which has been given separate circuit status by the Methodist Conference. Its base is a large building in the centre of the town which contains not only a church, but also a community centre (complete with cafeteria). The building is the home of the Luton Industrial College, where hundreds of ministers and laymen attend courses linking Christianity and industry. The Canadian visitors were able to share in one such course (for industrial chaplains) during their stay.

While the party was at Luton, a national "Commonwealth Technical Training Week" took place, designed to draw attention to the apprentice schemes and training programs open to young people. The Luton Industrial Mission took an active part in the local program for this special week.

The college was the venue for a "careers convention" at which boys and girls could hear about opportunities and conditions in a wide variety of trades and professions. A two-day course for apprentices was organized (sample lectures: The Structures and History of the Trade Union Movement and The Function of Shop Stewards). Professor C. A. Coulson, FRS, the distinguished Methodist scientist, gave an evening lecture on "Science, Technology and Human Values."

Many Methodist Districts, inspired by the work at Luton, have set up subcommittees for industrial evangelism. The denomination has over 100 part time industrial chaplains. The Baptists have 25 (and one full time); the Congregationalists have about a dozen part time. The Presbyterian Church of England has about 14 men "making systematic regular visits to factories," according to a spokesman. Baptists, Congregationalists and Presbyterians have a joint "Church and Industry Group" at the national level, which the Methodists are expected to join any time now. Locally, each county Congregational Union has its own Church

(*Continued on page 25*)

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• Labour Sunday Exciting

Church's Calendar

By HARVEY G. FORSTER

AN affluent society easily forgets the source of its affluency. Natural resources and the acumen of industrialists are important, but without the brain and brawn of labour, these are impotent. On Labour Sunday we do well to pay our tribute to those who work with their hands in production, distribution and transportation.

Industrial workers in Canada have achieved a reasonable standard of living on the whole. This has not been a gift by a benevolent society. It has been the result of their own unified efforts. It has been quite a battle! Not only the short-sightedness of industrialists, but the whole consensus of society, was against them. Orthodox economists followed the view that the income of the industrial worker could not rise above the subsistence level, that the natural price of labour was that price necessary to enable the worker to subsist and perpetuate his kind without either increase or diminution.

Influential clergy followed Wilberforce in reminding the workers that their lowly path had been allotted to them by the hand of God, and it was their duty to bear its inconveniences, knowing that the present state of things was very short and that finally all human distinctions would soon be done away.

In spite of this, with epic heroism and sacrifice, labour has progressed. On Labour Sunday we rejoice with the workers in this achievement!

Large industrial production is well organized. But not all industrial workers in Canada are engaged in large industry. Canada is still the country of the little entrepreneur. Here, even if organized, labour has little strength. Why should seasonal stevedores have to strike to obtain 35¢ per hour less than the mailers in a printing house? Or an electrical winder in a small plant 50¢ per hour less than the winders in Westinghouse or G.E.? Powerful union locals ought to practise some of the brotherhood they preach.

There are the unemployed. Labour congresses as well as church conferences pass pious resolutions. Where were these bodies when unemployment insurance was being manipulated for political purposes into a welfare organization? The fear of offending seasonal workers' unions and the humanitarian impulses of good people cannot take the place of sound insurance practice. So unemployment insurance, and when that has elapsed, welfare is given, just enough to allow workers to subsist and to keep them quiet.

Canadian trade commissioners are reported to be disturbed by the apathy of Canadian industrialists to pioneer in foreign markets. No one has yet established that we have priced ourselves out of world markets. Elimination of paper chasers, more imagination, and the recognition of labour as a partner in foreign market experiments, would change the situation considerably. Yet we complain and are excited when that gallant little country of Great Britain decides its best economic interests will be served by joining the Common Market of Europe!

Labour Sunday could become quite an exciting time if we would take the trouble to face basic issues.

• Poet's Centenary

Caistor Corners

By J. SHERIDAN BOLE

THIS year is the centenary of Bliss Carman, and to me it has a special significance—for this reason.

It was on one of those fall mornings when, as a student at the University of Toronto in 1921, I was taking my usual early morning walk, crossing the front campus of the university, then following the cinder path that skirted the old library building with its two incomparably lovely circular chimneys. I observed some 20 paces in front of me a tall, lone figure dressed in black, striding southward down Queen's Park Crescent to College Street. There were not many abroad at that early hour and this solitary figure seemed to tower above the earth. He walked with the magnificence of a god. His shoulders were broad and on his massive head was an extremely big black hat which had a crown and a brim larger than any I had ever seen. There was a shock of dark hair visible beneath the tremendous hat. Although I could not see his face, yet, from my reading, I knew in a moment who it was. With a strange thrill I followed him, my heat beating fast, fearful lest he turn and ask why I followed; fearful too that I might lose sight of him. He crossed College Street and swung down University Avenue. I turned back to my room. I had seen Bliss Carman!

One hundred years ago Bliss Carman was born in Fredericton, N.B., on April 15, 1861. He died in New Canaan, Conn., on June 8, 1929, at the age of 68. During his lifetime, spent mostly in the United States, he published some 30 volumes of verse. His years were dogged by periods of ill-health and with poverty, but he sang only happy, carefree songs. He spent some time in the Saranac Sanitarium. To relieve his poverty he made lecture tours across Canada from 1921 until his death in 1929. His ashes received state burial in Fredericton, and on a native marble slab is his epitaph in his own words:

> Have little care that life is brief,
> And less that art is long.
> Success is in the silences
> Though fame is in the song.

This is the poet who sang of the joys of the open road; who found in autumn something native to his blood; for whom the dawn winds whispered to the standing corn; and who prayed, "Make me over, mother April, when the sap begins to stir." He caught in magical phrase the haunting and eternal loveliness in common things, and helped our eyes to see the crimson glory on the familiar maple standing against the distant autumn hill. He fed our nostalgia for the open road and sunset fires. He made Canadians aware of the beauty of their common byways. In 1954 a scarlet

Rev. H. G. Forster

Rev. J. S. Bole

Mrs. E. McKim

Rev. G. W. Legge

• Elmer Gantry

maple was fittingly planted on his grave by the University of New Brunswick.

There may have been more memorable events in the year 1921, but not for me; and as I re-read Carman's lovely lines, on this his centenary, and recall that early morning walk of 40 years ago, I think I know the reason why.

Dateline: Newfoundland

By ELEANOR McKIM

"IT'S a *religious* film, Mother, all about a preacher and stuff like that."

"I know it's labelled 'Adult Entertainment'—but that's just to keep out the little kids—doesn't mean anything."

"I think I'm about as mature now as I'm going to be and I ought to be able to choose what I should see."

"Well, it was different away back then. People are getting more intelligent all the time and don't need to be told what to do—besides, everybody else is going."

* * *

"Well, it was corny in spots—pretty pointless—at the end he just walked off into the sunset."

"No, he didn't have a church—it was a tent."

"Well, he sort of preached—he told stories and sang songs and talked about sin and love—divine love and carnal love."

"No, not *exactly* the kind of stories that Dr. Smith tells in church. There was a girl who preached, too. He was in love with her."

"No, they weren't married. See—it was divine love they had. It's carnal love when they get married."

"I know the girl in the picture outside the movie doesn't look like a preacher. That was another one that he knew before."

"No, she wasn't with them. She worked in a sort of club."

"No, nothing to do with the revival. They were against it. But she was really in love with Gantry, too."

"It was so about religion. This reporter tried to prove that the Bible was not true and there was this monkey there that proved it was."

"Oh, I guess it was supposed to be about 1920 or so—you couldn't tell."

"Well, no—you couldn't tell by their dresses—they mostly didn't wear them—just slips and things."

"No, not the people who came to the meetings. This was mostly afterward."

"Sure, there was religion. She made one deaf man hear again and another man bark like a dog."

"Well, Gantry got blackmailed and then he blackmailed another guy and then there was a big fire and everybody, including the girl, got burned and he walked off into the sunset, like I said."

"Why not, for Pete's sake, can't I even go to religious films?"

"That Victorian. It's censorship—and censorship isn't democratic. Besides, this movie won an Academy Award. You can't argue with an Academy Award!"

• Miracles of Grace

Letter from Africa

By GARTH W. LEGGE

THE scene: A local vehicle-licensing office. On the wall opposite the clerks' wickets there is a hand-painted sign: "Courtesy Begets Courtesy." It is one of hundreds placarded throughout the Copperbelt in an effort to promote more harmonious race relations.

An elderly European woman sits behind the wicket, serving a European customer. His business is lengthy, so that an African who has entered begins to queue at a neighbouring wicket, although no one is working there at the moment. I stand behind him, since usually at least two clerks serve the public in this office.

A European woman customer enters and queues behind the man at the active wicket. His business transacted, the clerk begins to serve the late-comer. "Pardon me," I interject, "but what order are you following? This gentleman has been waiting a long time already." The retort flashes back angrily. "Can I help it if he doesn't know enough to stand at the right wicket?" I make no reply. The African is impassive. He has had too much experience of the white man's world. Nor does the European woman now being served withdraw to await her rightful turn. "Courtesy begets courtesy." Yes, and boorish behaviour and repeated humiliation beget bitterness compounded. Will some people never progress beyond mockery of the motto on the wall?

The scene: A Copperbelt-wide church conference. Africans and Europeans have come together to consider their common responsibility for the Christian education of the young in our congregations. Lectures are followed by lively questions.

After supper, and before the evening session, an Afrikaner from one of our towns is discussing the conference. "It's been a memorable day for me," he volunteers. "For the first time in my life I have sat at table with Africans." To this man, the lectures were but incidental, but rightly so. Brought up in South Africa, he had learned the doctrine of apartheid at his mother's knee. To share a meal with Africans on the basis of equality and friendship had always been anathema. Yet he had done just that—and survived!

No one can begin to appreciate the moral victory in that simple act. It represented deep surgery of the soul, and spiritual progress of tremendous significance. Brotherhood trampled at the clerk's wicket was being experienced and consolidated at a Christian table.

The scene: A political meeting. On the platform as a main speaker is a minister of the Gospel, now active in party politics in response to an inescapable personal vocation to obey Christ as Master of a weary and divided world. There, too, is a leading Christian layman from one of our congregations.

The audience, a few Africans and a large number of Europeans, listens intently to the speeches, fully realizing

(*Over*)

the crucial consequences of any party-line successful at the polls in fast-changing Central Africa. Many have come with their prejudices showing, minds made up, not wanting to be confused by any facts. But not all. A man notorious for his racial bias asks question after question revealing his disillusionment with the old shibboleths.

A closed mind is beginning to open. Prejudices are melting before the warmth of reasoned argument. The old way of fear and granite self-interest may yet give way to an idealism of genuine brotherhood which is the only true realism. And if this is not a miracle of grace in a continent torn with disorder, civil war and bloody rebellion from Algeria in the north to Angola and Congo on our borders, I don't know what is. ●

EIGHT HOURS

(*Continued from page* 15)

stepped on his friend's shoe, and S. L. began to quarrel. It was a rowdy afternoon. When he went home, he cursed his wife for her uselessness. He wished that she, and their child, and their unborn child would die.

But the Holy Spirit was silently at work. S. L. couldn't sleep. He thought of going to John Ngwele, but expected he would be asleep. So he sat up all night. He wanted to see me in the early morning, but didn't want to waken me. Before going to work, he did something that was not easy for an African man—he apologized to his wife for his conduct. And here he was at 2.10 p.m. on Monday, in my study, ready to surrender his broken spirit to the King of Heaven.

I told S. L. of God's love, and that Jesus had died for his sins. He hated his sins: he wanted Jesus only. Christ had been knocking at the door of his heart very loudly for 24 hours. He opened the door. In earnest prayer upon his knees, he told Jesus everything. And Jesus came in.

3.40 p.m.

It is true that "joy shall be in heaven over one sinner that repenteth." It is equally true that Phyllis (my wife) and I could hardly contain ourselves for joy this day.

No sooner had I said goodbye to S. L. than I found another stranger waiting for me in our living room. He was F. H., a handsomé African who spoke English quite well. He also was under deep conviction of the Holy Spirit, and desperately wanted to get right with God.

At midnight the night before, F. H. was in bed. He had a dream.

A person said to him in the dream, "Do you know what you are doing?"

"No, I don't know."

"What you are doing is wrong."

"Who are you?" asked F. H.

"You don't know me? Let me tell you what to do. Go to the nearest minister and he will tell you what I have told you."

F. H. was sure this was the voice of God.

He didn't have to be told that what he was doing was wrong. Before he had left his tribal area in Balovale the year before he had graduated from a mission school, but his connection with Christianity was only nominal. His parents were not Christians.

Looking for work in Bancroft, F. H. had succumbed to the fleshly attractions of a mining town, including drink. On Sunday, in a beer garden, it appeared that God was miles from the thoughts of F. H. But he was not miles from the thoughts of God.

"Go to the nearest minister . . ." the dream person said. His coming was certainly not on my timetable . . . but on God's.

Can we doubt the supreme majesty of an Almighty God at such a time as this? Twenty-four hours earlier, this same handsome youth was lost in a beer garden. Now he was literally upon his knees confessing his sins and utter need. How definitely Jesus had knocked!

F. H. prayed as a single soul before God, for perhaps the first time in his life. He immediately found peace. Christ had entered.

Our new United Church of Central

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PLACE PROV.

Africa in Rhodesia is desperately short of African leadership. Our church area covers thousands of square miles and thousands of people. Our African leadership cannot begin to cope with the present church membership, to say nothing of reaching the lost. And it was a true highlight of my days in Africa, when Paul Chilongoshi of the Bisa tribe, in answer to a pre-arranged appointment, brought me momentous news on this Monday at 4.30 p.m.

Paul, a keen evangelical and radiant Christian, told me of his willingness to become a full-time lay minister. This fine-looking youth, who had served well as our Sunday school superintendent, was prepared to give up his trade as an electrician's helper, to become an evangelist on a very low salary.

5 p.m.

For an hour Mrs. K. R. had waited in our living room. She was shy, like most African women. Yet here she was in a white man's strange home, seeking help.

I knew Mrs. K. R.'s husband well. He was a bright Christian, well educated, who had been converted in 1955. He had prayed for his wife's conversion, but she proved hard of heart, unsympathetic and probably preferred her beer drinking to anything religious.

Earlier in the day, when her husband was miles away in Kitwe, Mrs. K. R. had reached the end of her life without God. She was sick of her numerous lusts. She was directed, not by her husband or any other human being, to seek help. It would seem that the Holy Spirit had almost carried this little woman up the two-mile hill to our manse to get relief.

She knelt in my study and prayed in a tongue unknown to me. Her parents were not Christian. Prayer was new to her. John Ngwele, our housekeeper, who knew her language, helped her. Her confession of past failures was spontaneous and real. She wanted Jesus more than self. Christ immediately responded.

8.30 p.m.

There was a time of thanksgiving in John Ngwele's home. The three new converts joined John and his wife in prayer. One by one, each of the new Christians prayed — for family and friends, that others, too, might find new life in Christ.

. . . . . .

Yes, this story could have taken place anywhere. Where there is true confession of guilt and need, the Holy Spirit enters.

I am sure of one thing. God is in Rhodesia at this hour. ●

TORONTO THE BAD

(*Continued from page 9*)

York. Except for its night clubs, and these have had a thorough going over, old Gotham grows sedate and mature. It even shows puritan signs. It could be that its "no Sunday movie" near-neighbour, Philadelphia, is casting on it a spell of brotherly and restraining love.

Some reader may think me biased; some will conclude I know little of New York. I could be slanting my story a bit, but I am not entirely ignorant of the great city on the Hudson. I began student days at its Union Theological Seminary and Columbia University in 1913. My course was broken by World War I service in the Canadian Artillery for which I got some training as a member of the New York National Guard. I know a little about Gotham's Harlem, its lower East and West sides, as well as its college heights. In my 25 years as a United Church of Canada secretary, my work has taken me many times to New York.

I think the apparent trend to Puritanism has other and deeper causes. New York, largely Roman Catholic and Jewish and with some of the continent's best samples of Protestantism, is a religious city. Its citizens work hard.

Its heavy leadership load in finance on Wall Street, in communications in Radio City, in art and culture in the great museums, in business at both retail and wholesale levels, has made it wise and shrewd.

The plain fact is that New York can't stand for crookedness on its great business exchanges. It must have the maximum of accuracy in its traffic, by land, sea and air. It honours its history. Its Dutch, German, Scottish, Jewish forefathers and mothers were good people. These are deeper notes, not foolish ones.

They mean more than the champagne bubbles of the night club pictures—with which too many Toronto columnists are too familiar. They spell a serious purpose, a disciplined way of life, a trend at least to a new happy and healthy puritanism.

For these reasons, New York grows up. It's worthy of the UN Headquarters. It's a great place blessed largely by responsible leadership. Men like Baptist Governor Nelson Rockefeller, whose family has done so much good for the great metropolis on the Hudson, are determined to keep New York in the straight and narrow ways.

Mayor Wagner and Tammany Hall to the contrary, Gotham goes puritan. ●

The Question Box

Q. Some members of our choir think that only hymn tunes in 4/4 time are suitable for processional hymns. Have you an authoritative opinion for us?

A. The experts tell us: A processional hymn is not a march, so the music does not have to be march time. Those who say 4/4 time is the only processional beat are usually influenced by the military. You don't have to go left, right, left, right, when you are praising God.

Q. Should prayers in a worship service be read?

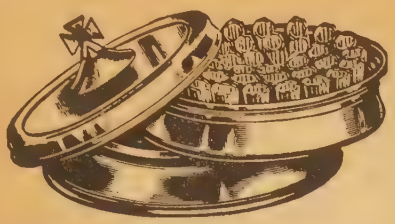
A. Whether read or said is not important. It is important that the prayers be public prayers of the people. Carefully prepared prayers, whether read, memorized, or extemporized, are much more likely to produce and help a praying congregation, than the spur-of-the moment, personal petitions of the minister or leader.

Q. What do you think of the custom of baptizing a baby by dipping a rose in water, etc?

A. We dislike it intensely. It's a sentimental importation from the U.S.A. and should be stamped out forthwith.

Q. For years our church has not had evening services during July and August. Last year, the minister, on his own, decided not to hold evening services in June or September, either. A lot of us didn't hear about this till some time after, and we feel strongly that there should be evening services for the young people and those who can't get out on Sunday mornings. Can a minister do this all on his own? What can an ordinary member do about it?

A. He should have authority of his session. An ordinary member can promise to be there every Sunday night to support his work with the young people and others, and then keep the promise.



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Reviews

Conducted by GRACE LANE

About Books

THOSE of you who turn quickly to this part of THE OBSERVER will miss the gracious, knowledgeable woman whose imprint has been upon it. Miss Marjorie Macdonald possessed gifts of intellect and experience that we all prized. Since "Chatterbox" was peculiarly her own, it has gone with her. However, under a different title, there will continue to be news about books and authors, publishers' idiosyncrasies and Canadian reading habits. We hope that you will enjoy it.

What *do* Canadians read? Everything from *The New English Bible* which stands at the top of the "best-seller" list, to the lightest of light fiction, according to the librarians and book salesmen we've been chatting with lately. Summer is a boom time in the bookshops, with holidayers stocking up for care-free days. (Behind us, alas, as you read this.)

A. Teather

Novels are moving fast: *The Agony and the Ecstasy,* by Irving Stone, "a brilliant historical novel about Michelangelo"; Graham Greene's story of a spiritually bankrupt man set against an African locale, *The Burnt-out Case*; and James Mitchener's South Sea saga, *Hawaii,* are leaders.

In the library near the office, the greatest demand is for non-fiction. *The Rise and Fall of the Third Reich,* by William Shirer, "a well-written, well-documented history of the Nazi empire" is first. Not far behind is W. J. Lederer's *A Nation of Sheep,* just as provocative, we're told, as *The Ugly American,* of which he was co-author.

Books dealing with the Canadian scene are very popular. The political biographies of Arthur Meighen and Mackenzie King, and *Worthy,* by the wife of the soldier Larry Worthington, are bought and borrowed. Those that deal with geographic regions and their history are eagerly read. We were astonished (and delighted) to find that books about the opening of the west are gobbled up in Toronto. Miss Helen McSweeny, chief librarian, showed us a battered copy of *The North-West Company,* by Marjorie Wilkins Campbell. "Look at it," she said. "We'll have to replace it, and we've only just rebound it."

Reviewers are more potent than they know. She tells us that the moment something is mentioned favourably in a magazine or a newspaper, they get a call for it. Some people put "reserves" in "before we have them ordered, let alone unwrapped," she says.

Gone With The Wind is having a revival because of the movie. Stratford has turned *Henry The Eighth* and *Coriolanus* into "waiting-list" items. Since their deaths, there has been a run on Hemingway and Mazo de la Roche.

Library circulation is rising everywhere we inquired. Deer Park branch of Toronto Public Libraries is up 2,000 on a year ago, 21,381 books borrowed in the last full month, confounding the prophets.

The Book of the Acts of God: Contemporary Scholarship Interprets the Bible

By G. Ernest Wright and Reginald H. Fuller. (Doubleday Anchor Books, $1.45.)

Reviewed by J. A. Davidson.

This valuable book, previously published in a hardcover edition, has now been made available in paperback—and is indeed very good value for the money.

The authors tell us in their foreword that it "was written primarily for laymen." I suspect that few laymen will read it (it is one of the curiosities of current religious literature that many of its rather heavy and technical books are alleged to have been written primarily for the layman)—but those who do read it will be given a thorough short-course in contemporary middle-of-the-road biblical scholarship.

And it will be read with profit by ministers feeling the need for a short refresher in the field. The authors state that the book's purpose is "to introduce the Bible to the reader in something of the manner in which two scholars of the contemporary church present it to their students who are preparing for the Christian ministry."

G. Ernest Wright, an American Presbyterian who is a professor in the Harvard Divinity School, wrote the Old Testament chapters. His manner of writing tends to be a bit heavy, but he does a most competent piece of work. I know

of no better brief introduction to the Old Testament.

The New Testament chapters are done by Reginald H. Fuller, an Anglican scholar from England now teaching in the U.S.A. His style is sprightlier than Wright's, and he is more provocative and controversial than his colleague. He has given an able account of the New Testament as it is seen by contemporary scholarship.

Prairie Editor

By C. Frank Steele. (Ryerson, $4.50.)

Reviewed by J. H. Arnup.

W. A. Buchanan, the "Prairie Editor," was Ontario-born and parsonage-bred. His first printed article appeared when he was 13 years of age. He was a reporter at 16, a city editor at 22, and the full-fledged editor of a city daily in St. Thomas, Ontario, at 27.

From there he headed west where in 1905 he bought the Lethbridge **Herald,** then a weekly. His life work had begun. For the next half-century he was to be intimately and actively related to the life and welfare of Southern Alberta and through it to Canadian and world affairs.

The book is much more than the biography of one man. "The Life and Times of Buchanan of Lethbridge," as the title-page describes it, outlines every movement with which he had to do—his paper, changed to a daily; the recurring agitation for extension of irrigation; service in the Alberta legislature and soon in the government, which he as soon left, on the right side of a moral issue. In 1911 he won a seat in the House of Commons on the reciprocity issue; broke with Laurier on conscription, temporarily withdrew before the United Farmers.

Appointed to the Senate in 1925, he became at once an active and useful member. Meanwhile, he kept in touch with his paper, now greatly developed, and supported every good local cause, including the United Church. He died in 1954, full of honours and deeply mourned.

Space - Age Sunday

By Hiley H. Ward. (Brett-MacMillan, $3.95.)

Reviewed by Harvey G. Forster.

This worthy book by the religious editor of the Detroit **Free Press**, contains a voluminous analysis of the failures of the so-called blue laws to protect the acknowledged place of Sunday in the life of the American and Canadian people.

It is well-written and factual. So it is indispensable for those active in efforts to maintain the old conception of Sunday. At the same time it is imperative reading for those who wish to think clearly and to make such an adjustment in their thinking as will preserve the values of the old and will also be related to the space-age.

The author insists that a Sunday religion is not relevant to our age. He claims that Sunday is not a bulwark of religion in the Space Age but might indeed be an obstacle to faith. The book ought to be read and studied by all who accept responsibility for moulding the habits and thoughts of our day.

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COUNCIL AT THE CROSSROADS

(*Continued from page 12*)

"• • • *one of the favourite scapegoats*"

uniformly. Actually the trouble stems from the belief that the local Baptist congregation is a law unto itself. This is the most unbaptistic doctrine imaginable. All the confessions of the 17th Century on Baptist order indicate that no Baptist church is complete until it is in fellowship with another. Originally, in the 17th Century, it meant the individual congregation was free from the state. This is a different thing than license run riot."

But it isn't just the major denominations who have problems. The Disciples of Christ have about 5,000 members in Canada. One of them, husky, athletically-built Rev. Kenneth S. Wills, heads the council's busy Department of Christian Education. He told me, "The Disciples can't do very much because there are so few of us. And because we're small, we're a bit self-conscious. If the big churches won't cooperate, we can't force them."

Speaking as a full-time worker for the council, he said, "We don't get all the support we think we ought to have. The denominations usually agree that such and such ought to be done together. But when they sit down to discuss how and fit it into their budgets, it falls apart. The council says yes. Too often the denominations say no."

When asked the reason why, Mr. Wills says, "In part it's because they are not convinced everyone will do it the way *they* want it done. We've gone a piece in cooperation, but we've got a longer way to go yet."

And there are other weaknesses more apparent. Executive meetings are poorly attended. Salaries are at the best unattractive. So top flight men may not be too keen on council positions, especially if they have families. Departments are sometimes strapped financially. There is no health plan. The pension scheme is pitiful.

On the other hand, some of the criticisms are neither fair nor informed. The council is one of the favourite scapegoats for some of the country's "fundamentalists" and religious cranks. A couple of years ago, in a tiny Maritime village, I sat with a congregation of farm folk and young people, listening to a travelling spokesman for a fundamentalist organization. After he lashed the United Church for "Life and Death" he turned on the Canadian Council. "Don't you ever think the Canadian Council of Churches is free from communism, either," he orated. Hardly anyone there had ever heard of the Canadian Council, so he was quite safe.

But there are informed critics. Some of them talk of "a lack of vitality" in the council. Others say it "has no concrete image in the minds of Canadians." And still others say Dr. Gallagher has "to attend too many meetings." A few are even concerned with his age. But he isn't. His bright eyes sparkle as he says, "My doctor tells me I'm fine. I've pretty well learned how to handle the reins but I do get desperately tired at times."

No one can maintain that "Jim" Gallagher's 19 years with the council were wasted. Neither can they claim they were spent with an organization that went as far as he wanted toward unity. He would be the last to say so. The last day I saw him he said, "I'm not beefing. But I know what frustration is."

What would cure Dr. G's frustration? Probably more people—ministers and laymen—who think as Emlyn Davies. "Remember," he mused, in his soft Welsh voice, "that story of the chaplains who went down in the North Atlantic with the *Dorchester?* Remember how the four of them, a Jew, a Roman Catholic and two Protestants, gave their life belts to others and then arm in arm stood on the heaving deck and slid beneath the waves? That was no accident. It was from God. And it's done more than all the religious campaigns to show that the people who stay together are the people with the secret of the spirit." But then he sighs and murmurs, "But I'm a Baptist heretic talking this way."

How to get what Emlyn Davies calls "the secret of the spirit" across to the Canadian people may be the big answer but it's also the big problem. It's easier to admire the chaplains of the *Dorchester* than to follow them. But Bishop Hunt comes as close as anyone when he prescribes the answer. "Unless young people in all the churches—our own included—have a minister caught with the spirit of Christian unity, they'll only get the denominational aspects."

No one would be happier to see young Canadians with such a minister than Dr. W. J. Gallagher. If enough ministers and young people catch the secret, the council he loves may get off the ground. ●

LET'S NOT CALL THEM

(*Continued from page 7*)

do the job and will stay at it.

The inner city is being more and more peopled by three classes: the poor in the cheap old housing; the elderly who stay for convenience' sake; and the apartment-dwellers, many of whom are young, childless, and wish to remain uninvolved by the community or church.

They may not be easy to minister to. But they are there, and they are the responsibility and opportunity of the church. They must be reached where they are with a relevant Gospel.

The evangelistic churches on the whole have proven more expert than the denominational churches in the use of mass media. Mr. Smith says it is symbolized by denominational hymnaries. "Almost all your hymns were written before 1900. Ours are in the rhythm and language of the people. You are conservative in music and in use of techniques, and modern in theology. We are conservative theologically, but we know how to use modern media."

We believe we have much to learn from those Christian brethren we sometimes call fundamentalists and sects. We trust we have something to contribute to them. We know that we have all the great things in common. And while we may irritate each other sometimes, the years are bringing us together. We think we should hasten the process of the years and remember that whatever our differences, they, too, have the heart of the Gospel. ●

CHURCH AND INDUSTRY

(*Continued from page 17*)

and Industry Group; the Baptists and Presbyterians do not have separate local groups, but regard industrial evangelism as one of the concerns of the committees dealing with Christian citizenship.

The visiting United Church party split up to see the work going on in various English industrial centres. In London, they called on the Rev. Dr. Donald Soper, a famous Methodist leader who believes strongly that Christians should be active in politics and trade union affairs, and Father John Groser, an Anglican widely respected for his dedicated work in the depressed area of Stepney.

Members of Mr. Christie's party spent several days sharing in the life and work of the staff of the South London Industrial Mission (SLIM). Here, in the Bermondsey area, they were able to talk to factory workers at a deeper level than was possible in other places visited, and also spent some time in discussion with representatives of management and with the mission staff. Clergy and laymen of several Anglican parishes work together here and co-operate with other denominations to an impressive degree.

At Leeds, Yorkshire, members of the team examined the "house-church" system pioneered by Canon Ernest Southcott. Pre-breakfast communion services and afternoon evensong are held in the houses of parishioners, thus bringing the church right into the homes of the people (the visitors attended such a service at 6.30 a.m.). Neighbours are invited and many attend who go to church either infrequently or not at all.

"Insofar as the people concerned are members of an industrial community, we feel that this method of evangelism is relevant to our field of study," said Mr. Christie. "The idea has real merit."

Other places visited by some members of the team included Birmingham, where a well-developed program is led by Canon Ralph Stevens, Sheffield (the Rev. Michael Jacks), the William Temple College at Rugby and the Iona Community (the Rev. Bill Smith, of Toronto, paid a return visit to this Scottish isle which he knew from earlier days).

"Most of the methods we encountered are already being used in some form somewhere in Canada," Mr. Christie told me at the end of the tour—"but they are more advanced here and more fully integrated into church policies. We have benefited greatly from our experiences in Britain." ●

Ideas That Work

"Getting to know the minister is a big problem in some churches with large membership rolls and changing communities. We have regular Sunday evening receptions for elders and their districts to meet the minister and his wife. It is presumed they will attend the church service first, but whether they attend church or not, there is an after-meeting just for getting acquainted on a personal basis."

—The Rev. Robt. McLauchlin, St. John's Church, Hamilton.

Share your "Ideas That Work" with others. Ministers, Sunday school officers, club and group leaders are invited to send their ideas to The Editor, UNITED CHURCH OBSERVER, 85 St. Clair Ave. E., Toronto 7.

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THE WORLD AROUND US

RELIGION, CHURCHES AND PEOPLE IN ACTION

Film Safari

From Berkeley Studio in Toronto another team of film specialists will leave at the end of September for Korea, Taiwan, Okinawa and Hong Kong to make a half hour film and a series of film strips. The group will go under the sponsorship of the Committee on Missionary Education of the National Council of Churches in America, of which The United Church of Canada is a member. Heading the team is the Rev. Anson C. Moorhouse. Film Director is George Gorman. Others in the party are: Shirley Tyte, Dicki Sada and Edmond deFay.

Up 6.1 Per Cent

Conference givings to date toward the Missionary and Maintenance Fund show a 6.1% increase over the same period a year ago. The total is $3,427,479. Last year's was $3,229,542. By conferences (1960 figures in brackets):

Newfoundland, $38,098 ($33,720); Maritimes, $283,306 ($260,027); Montreal and Ottawa, $345,966 ($316,926); Bay of Quinte, $260,644 ($250,165); Toronto, $678,842 ($645,624); Hamilton, $497,158 ($476,291); London, $404,061 ($381,751); Manitoba, $204,005 ($200,342); Saskatchewan, $197,833 ($181,445); Alberta, $254,044 ($215,950); British Columbia, $227,346 ($219,900); Donations, $36,176 ($47,377); One Dollar Club ($24).

Largest in Canada?

Drawings have been completed and tenders have been called for the building of a half million dollar Pentecostal Church that will probably be the largest non-Roman Catholic church in Canada. The Lakeshore Gospel Temple's new sanctuary will be called the "Queensway Cathedral". It will seat 3,500. Architect G. C. N. Tonks, of Toronto, told **The Observer** that he didn't know of any larger church in Canada. The dome will be fashioned of interlocking sheets of thick aluminum, and Mr. Tonks believes this is the first time a church has used this technique.

Trouble in Angola

A Methodist Bishop has just returned to Rhodesia after his third tour of inspection to the troubled land of Angola. He reports rigid censorship of communications, restrictions in travel, and higher death toll than originally reported. Bishop Ralph E. Dodge, of Lourenco Marques, estimates that from 10 to 25% of the able-bodied male members of the Methodist Church in Angola have been killed already. He said that most women, children and the aged have been spared, except for those who were killed in bombings or perished from privation after fleeing into the bush country.

Missions by Radio

The United Church has entered directly into the mission radio field overseas. with a grant of $10,000 and appointment of a radio specialist.

The money, from the Board of Overseas Missions and the WMS, went to South Korea for the opening of a 250-watt relay station. It is located in the Iri-Chunju area and began broadcasting in June. The station is rebroadcasting

THE MUSIC MAKERS' CORNER

by Fred. J. Howard

SEPTEMBER! Happy holidays have ended. School bells ring again, bringing sighs and solemn faces in a sad world. I know how you feel, but you don't have to remain that way. Today starts the best year of your life, whether you toddle off to kindergarten, move up a grade in junior school, enter high school for the first time or wait for college to open. There is a thrill about starting something new: learning how to spell, finding that history and literature are living subjects, because teacher makes them so. Many girls do not like maths, but I know several who topped their classes in these subjects. Some boys think literature is boredom, yet there are many who make a first in this subject on every exam. Then there is music: you are so pleased to enter a higher grade, but it takes hours of practice to keep up to the required standard. So now is the time to put forth your best efforts. If you neglect homework and practice during September you will trail behind all year. There are always enough hours in every day to do both, and plenty of time for fun. If one evening you find things have piled up because you have an essay to write, a poem to memorize, ten problems to solve, a map to draw, six minor scales to master and a harmony exercise to work, don't let yourself be beaten: do it in periods, separated by my oft-mentioned formula of cookies and milk, and you will have it done by midnight. So happy dreams, happy landing and happy days.

We welcome to our Music Makers Circle the following members:

Alice Phillips (15), 1135 Lansdowne Ave. Calgary, Alta.; Marian Rutherford (10), R.R. 1 Stouffville, Ont.; Mary Roycroft (12), 549 Coldstream Ave., Toronto 19; Ann Ziegler (11) 27 Birchview Crescent, Toronto 9; Patricia Macdonald (11), 25 Birchview Cresc., Toronto 9; Kathryn Nelson (12), 22 Warwood Road Islington, Ont.; Lynda Mathers (12), Wilberforce, Ont.

some programs of HLKY, a radio station operated by the Korea National Christian Council, interspersed with news. The United Church has served in the Iri-Chunju area for many years.

Ralph Milton, former chief announcer at radio station CJAT, Trail, B.C., has been appointed to serve on the staff of Christian radio station DYCR in the Philippines. He will work with a staff of 15 Filipinos on the programming schedule. He is the first United Church missionary to the Philippines.

New Lecturer

The United Church Training School in Toronto has a new staff member. He is the Rev. Alan M. McLachlin, who becomes lecturer in Christian Doctrine. A graduate of Victoria College and the University of Toronto, Mr. McLachlin has done post-graduate study in Switzerland and Germany and served a pastorate in Schumacher, Ont. More recently he has been Secretary of the SCM in the University of Toronto, and has been acting as chaplain at Hart House for the past year.

Scholarship Founded

Friends and former students of the late William P. Kedey, who gave 22 years of devoted service in the educational field in Sudbury, are seeking to raise a Memorial Fund of $5,000 to make possible a scholarship for use by Huntington University. Mrs. Margaret Summers is Treasurer of the fund.

Deaths in the Church

The Rev. Earle H. Walker, 73, died in Regina, Sask., on July 4. He was received into the church in 1919, and served in many western charges. During his retirement he served as chaplain of Regina General Hospital.

The Rev. Charles William Tomlin, 46, died in New Toronto, Ont., on July 4, after nine years as an ordained minister. He served in Cochrane, Grafton (Toronto) and latterly as minister of Century United Church, New Toronto.

The Rev. Walter M. Kiteley, 78, died in London, Ont., July 5, after nine years' retirement. He was received into the church in 1913 and served in eight Ontario charges.

The Rev. Robert Stewart Beal, 39, died suddenly on July 16 at Huntingdon, Que. He was ordained in 1948 and served in Wesley Church (Montreal) and in Huntingdon Church.

The Rev. William Girdwood, 80, of Truro, N.S., died on July 21 in Fredericton, N.B. He was ordained in 1909 and retired in 1951.

The Rev. J. Rex Brown, 90, who was ordained in 1903 died in Calgary, Alta., on July 23. He served in Burgoyne, Carstairs, and Calgary, and retired in 1941.

The Rev. George W. Irvine, 74, who was ordained in 1914, died on July 24 in Cornwall, Ont. He was secretary of

(Over)

CHURCH PERSONNEL REQUIREMENTS

A. MINISTERS

AT South Mountain, Ontario, 265 families need a minister for a strong rural pastoral charge in the Ottawa valley. Three attractive churches, oil-heated manse. Salary and travel $4,500.00. Please write Melvin S. Black, Recording Steward, Oxford Station, Ontario.

AYLMER, Que., offers the pulpit of the Aylmer United Church. Located 7 miles from downtown Ottawa. Direct inquiries to A. P. Gammie, Secretary, Pastoral Relations Committee, R.R. 1, Deschenes, Que.

BERMUDA—Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

BLOOMFIELD, Ontario — Two-point charge, vacant October 1, 1961. Modernized manse, High School bus accommodation. If interested, write Alan Baxter, R.R. No. 1, Bloomfield, Ontario.

BOBCAYGEON, Ontario, Lindsay Presbytery; 3 point charge. Vacant Sept. 1, salary 1962 minimum, with travel allowance. Contact Clayton Taylor, Secretary, Pastoral Relations Committee, Bobcaygeon.

CARBERRY-SUMMERVILLE (Man.) Two-point charge vacant June 30, 1961. Salary and travel above minimum. Furnished modern three-bedroom manse. Trans-Canada Highway, main line C.P.R. Good school and hospital facilities. Contact C. Barlow, Carberry.

COPPER CLIFF, Ontario—The pulpit of Copper Cliff United Church will become vacant on Sept. 15, 1961. Interested ministers should write to Mr. M. A. Luck, Secretary of the Pastoral Relations Committee, Copper Cliff.

DANVILLE - ASBESTOS (Quebec) two - point charge, vacant July 1st—furnished manse, 40 miles north of Sherbrooke. Interested ministers contact K. M. Cowdrey, Secretary Pastoral Relations Committee, 415 - 2nd Avenue, Asbestos, Que.

FOXBORO, Ontario—Belleville Presbytery, now vacant. Compact three-point charge all on paved road. Furnished manse, Public School close by and bus transportation to High School. Salary and travelling above minimum. Growing area with many new homes. Interested ministers please contact Earl M. Dafoe, Secy. Pastoral Relations Committee, Box 23, Foxboro, Ontario.

GLENCOE, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact—K. N. Reycraft, Box 195, Glencoe, Ontario.

GRIMSHAW - BERWYN, Alberta, two point charge, fifteen miles Sunday driving. Modern manse, furnished. Apply to Mrs. W. J. Mackie, Secretary, Grimshaw United Church, Grimshaw, Alberta.

HAMILTON, Ontario — Calvary United Church pulpit vacant July 1st, 1961. Interested parties contact Mrs. F. Rowell, 72 Duncombe Drive, Hamilton, Ontario.

HINTON, Alberta — one-point charge vacant immediately. Furnished manse, hospital and good school facilities in new pulp mill town. Above minimum salary and car allowance. Interested ministers please write Murray Lees, Box 689, Hinton, Alberta.

KINGSTON, Ontario—Kingscourt United Church vacant July 1st, 1961. New manse, good educational facilities; minimum salary, car allowance. Apply to Harry Huff, 946 Victoria Street, Kingston, Ont.

KNOX-KENORA offers a challenge to a minister who is seeking one. Kenora, 10,000 population, is in the Lake of the Woods resort area, good schools, 130 miles from Winnipeg. Apply Secretary, Pastoral Relations Committee, 204 Fourth Street North.

LONDON, Ont. -Centennial United Church pulpit vacant September 1, 1961. Please direct enquiries to Mr. A. D. McIntyre, 414 Scenic Drive, London, Ontario.

MORRISBURG Lakeshore Drive United Church pulpit will be vacant November 1, 1961, due to minister's retirement after ten years' service. The church, parsonage and C.E. Building have a beautiful setting on the shore of Lake St. Lawrence. Salary over minimum. Interested ministers write to J. Harvey Johnston, Box 267, Morrisburg, Ontario.

SAWYERVILLE, Quebec, vacant furnished manse, 3-point charge. Rural district, good high school 20 miles east of Sherbrooke. Interested ministers apply to L. B. Farnsworth., Secretary, Pastoral Relations Committee, Sawyerville, Quebec. Box 52.

SUDBURY Presbytery (Ont.) announces suburban vacancy demanding courageous ministerial leadership. Beautiful new church, modern manse, salary well above minimum. Apply, The Secretary, Sudbury Presbytery, 83 Larch St., Sudbury.

A. MINISTERS—Continued

SWAN RIVER, Man. Minister retiring July, 1962, growing congregation, church erected 1950, new education building, comfortable manse. Contact J. S. McNab.

WATERVILLE - HATLEY - NORTH HATLEY charge vacant Sept. 1st. Furnished manse, oil heated. Excellent educational and cultural facilities available. Situated near Bishop's University in heart of Eastern Townships. Salary above minimum. Please apply to Howard C. Ayer, Hatley, Que.

WEST BAY, N.S. Four-point charge, by beautiful Bras d'Or Lake, became vacant August 31, 1961. Ministers interested write to R. N. MacInnes, West Bay, N.S.

AVAILABLE for pulpit or temporary supply. Rev. G. D. MacLeod, B.A., D.D., 165 St. Germain Ave., Toronto 12, HU. 3-6549.

B. ASSISTANT MINISTERS WANTED

DORVAL, P.Q., Strathmore United Church—assistant minister, or assistant to the minister, ordained or lay, for teacher training, youth leadership, pastoral work and evangelism. Lakeshore suburb of Montreal, 650 families, Sunday School 600 pupils with staff of 70. Youth groups need further development. Write to Secretary, Pastoral Relations Committee, 58 Brookhaven Ave., Dorval.

EDMONTON, Alberta—Robertson United Church requires assistant minister. Chief responsibilities visiting and counselling. May be retired minister or minister in regular pastorate. For further information, write Mrs. C. H. Smith, 10419 133rd St., Edmonton, Alta.

PORT COLBORNE, Ontario, Central United Church, requires the services of an assistant minister to direct Christian Education, share in pulpit work and visiting. Church membership over 1,000. Young man with experience in Christian Education preferred. Interested ministers please write to R. L. Tuck, 165 Tennessee Avenue, Port Colborne, Ontario.

C. RETIRED OR RETIRING MINISTERS

WANTED—Minister of Visitation in Large residential congregation. Ideal for active retired minister settling in Vancouver area. Contact South Burnaby United Church, 4593 Rumble St., Burnaby 1, B.C.

D. CHOIR PERSONNEL

ORGANIST and Choir Director required for Westminster United Church, St. Catharines, Ont. Reply, stating qualifications, experience and salary expected, to Rev. E. E. Ashley, 184 Queensston Street, St. Catharines, Ontario.

WANTED — Organist and Choir Director for United Church, Pictou, N.S. Good opportunity to teach music. Write Box 1061, Pictou, N.S.

WANTED — Organist and Choir-Master for Kingston Road United Church, Toronto; three-manual Casavant organ. Responsibilities to include vocal training for senior and junior choirs. State qualifications and experience. Apply in writing to Chairman of Music Committee, 975 Kingston Road, Toronto 13. L. W. Carlson.

E. EMPLOYMENT WANTED

EXCELLENT Choir Director and Music Teacher, R.M.T. and P.C.II, some organ experience, seeks position (preferably in Greater Montreal) with good teaching possibility in voice, piano and speech therapy, starting September 1961. Write Box 217, THE UNITED CHURCH OBSERVER, Toronto 2 B, Ont.

LADY in late forties, well educated with knowledge of office procedure and nursing, has travelled extensively, would like a position as a companion. Excellent references. Box No. 225, THE UNITED CHURCH OBSERVER, 299 Queen St. West, Toronto 2 B.

F. HELP WANTED

NORWAY HOUSE (Man.) Indian Residential School, requires for the end of August the following staff: Boys' Supervisor; Girls' Supervisor, Assistant Matron; Assistant Cook; Sewing Matron and Carpenter-Painter. Apply Principal.

TWO nurses needed for United Church Mission Hospital in northern British Columbia. Salary $305.00 a month. An opportunity for Christian service. Apply Wrinch Memorial Hospital, Hazelton, B.C., or Dr. M. C. Macdonald, Board of Home Missions, the United Church, 85 St. Clair Ave. E., Toronto, Ontario.

Glengarry Presbytery at the time of his death.

The Rev. C. C. Wellerman, 83, who was ordained in 1919, died in Toronto on July 26. He served in Loring, Trout Creek, Aspdin Field, Holland Centre, Angus, McIntyre and Trout Creek, then retired in 1946. He served as a YMCA secretary when he first came to Canada in 1907.

The Rev. Robert B. McAmmond, 90, who retired from the active ministry in 1936 and was living at Albright Gardens, Beamsville, Ont., died on July 27. He was received into the ministry in 1900 and served in China from 1908 until his retirement.

The Rev. H. Stanley Young, 89, died in Toronto on July 31. He was received into the church in 1899, and served at Sunnybrae, Jacksonville, Hampton, Advocate and Port Hood. He retired in 1936. Four of his children are prominent United Church people—Ralph, Secretary of the Board of Men; the Rev. George, of Edmonton, Alta., the Rev. Fred, of Willowdale, Ont., Dorothy, Home Organization Secretary of the WMS.

Mrs. Louise V. Irving, widow of the Rev. W. S. Irving, died in Moncton, N.B., on June 21. . . Laeta Violet, 67, wife of the Rev. E. M. Cook, of Lucan, Ont., died in London, Ont., on July 8. . . Mrs. Cora Blanche Brace, widow of the Rev. Albert J. Brace (missionary in China and later a YMCA secretary), died July 13 in Toronto. . . Mrs. Eliza Wainwright, wife of the late Rev. William Wainwright, died in Edmonton, Alta., on July 14. . . Mrs. Lottie M. Young, widow of the Rev. Robert Young, died July 20 in Stouffville, Ont. . . Mrs. Anna Belle Newton, widow of the Rev. Samuel F. Newton, died in Montreal on July 27 in her 88th year.

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Favour Women Preachers

A public opinion poll in Sweden indicates that more and more people are in favour of women serving as pastors. Of those interviewed 72% favoured women pastors, 16% were opposed, and 12% couldn't care less.

Chaplain Appointed

The Rev. Clifford Waite, assistant minister of Metropolitan United Church, London, Ont., has been named Protestant chaplain to the RCN (R) at HMCS Prevost, London. He replaces the Rev. Ray McColl, who has moved to Waterloo. Mr. Waite holds the DFC and has served for the past several summers in the chaplaincy of the RCAF supplementary reserve. In August he attended the ninth RCN (Reserve) chaplains' course at HMCS Cornwallis, N.S.

Baptist Deacon Good Driver

A Baptist deacon from Texas has been named "Driver of the Year" for his exceptional safe driving record. Melvin O. (Jack) Griffith, of Big Spring, Texas, is 48 years old, a father of five, a deacon in his church, and a Sunday school teacher. The award was given by the American Trucking Association.

Labour Sunday Broadcast

On the CBC radio network on Labour Day Sunday, September 3, the National Religious Advisory Council has arranged three speakers: Murray Cotterill, Public Relations Director for the Steelworkers Union; the Ven. Archdeacon John Frank of Holy Trinity Anglican Church, Toronto, and Father C. J. Maguire, Director of the Catholic Labour School, Toronto. The hour is 2.30 p.m. EDT. The program is called "Religious Period."

Visitation by Air

Three air tours are being planned for September by the Manitoba Conference Home Mission Committee. These air visitations have been operated for the past three years, designed to bring laymen and women and ministers into close relationship with the Indian work of the church. One tour goes to Deer Lake, Pikangikum and Sandy Lake, another to

Publishing House Notes

MAY I draw again to the attention of all parents and Sunday school teachers the new weekly illustrated papers prepared by the Department of Sunday School Publications: *Onward* for young people and adults; *Hi-Venture* for teenagers; *Discovery* for juniors; *Wonder* for primary children. These are now published in full colour with entertaining and instructive stories, articles and activities. They are an integral part of the New Curriculum for United Church Schools. All departments should be provided regularly with copies for all enrolled pupils. Order from The Department of Sunday School Publications, The United Church Publishing House, 299 Queen Street West, Toronto 2 B.

The Book Steward.

Nelson House for the dedication of the church hall, and the third to Norway House, where a new church hall will be dedicated.

Conference on Evangelism

The fourteenth conference on Evangelism, held in Whitby under the auspices of the Board of Evangelism and Social Service, stimulated even more interest than usual, with capacity registration. Among the speakers were: The Very Rev. C. M. Nicholson, the Rev. Harold A. Bosley, of Evanston, Ill., the Rev. Thomas A. Carruth, of Atlanta, Ga., and the Rev. Donald G. Miller, of Union Theological Seminary.

Ministers' Salaries Studied

Roger Self has been named chairman of a committee charged with responsibility for investigating the matter of uniformity in financial arrangements made by congregations for the support of ministers. The 19th General Council initiated the setting up of the committee.

50,000,000 Gideon Bibles

At the recent Gideons International convention in Toronto, the Very Rev. Dr. George Dorey represented The United Church of Canada. Since the Gideons were formed over 60 years ago they have distributed fifty million Bibles in over 54 countries printed in 47 different languages. In Canada, Gideons have distributed 3,000,000 Bibles. Edinburgh evangelist Dr. J. Sidlow Baxter was the principal speaker at the convention. Canadian president is S. R. Bernardo, of Brantford. The Gideons have a 12,000 membership in the United States, 1,900 in Canada. Finances come mainly from church members.

New Stewardship Film

Rev. Willard Picketts, assistant secretary in the M and M Department, is enthusiastic about a new film on stewardship. It's black and white and runs 34 minutes. The title: "The Will of Augusta Nash."

Catholics and The Y

While U.S. Roman Catholic officials issued conflicting decrees regarding Catholic membership in the YMCA, a Canadian Y spokesman says Catholics are participating in many YMCA programs.

"Membership and participation in the Y by Catholics probably parallels the U.S. situation," he said. "R. C. clergy actively condemn or promote the Y in direct ratio to the proportion of Catholic population in a town. Where they are a minority they will even take part in campaigns for the establishment of a YMCA."

In New Mexico, a Roman Catholic archbishop has forbidden his people to have anything to do with the Y. But the bishop of Dallas-Forth Worth, in Texas, says he "hasn't the slightest objection to Catholics living at the Y or participating in its recreational programs, but they should not take part in the religious exercises."

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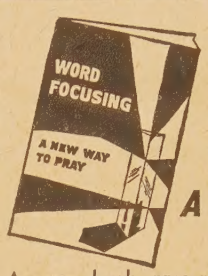

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